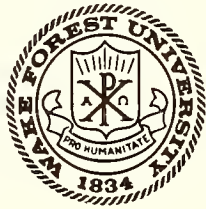


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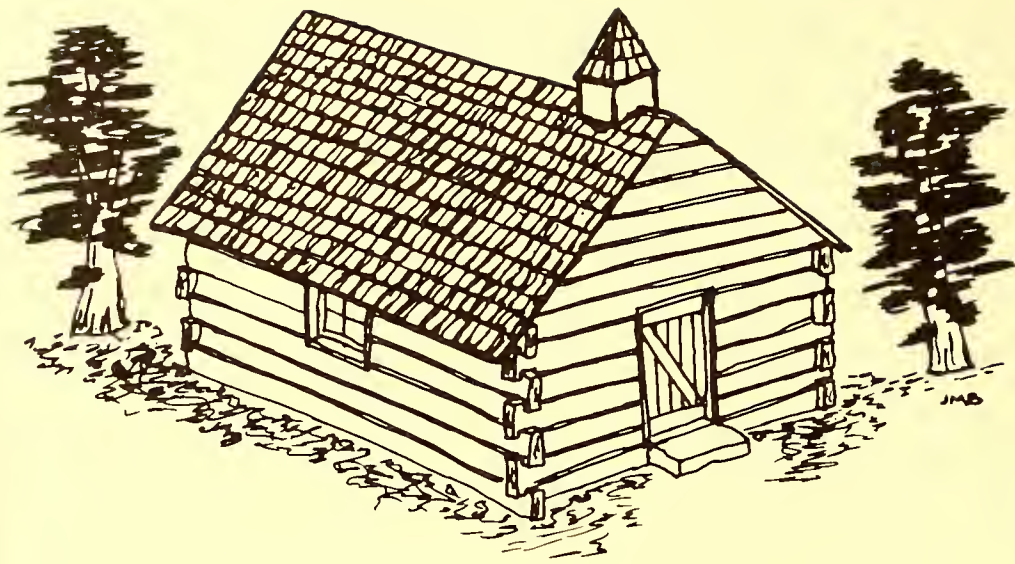


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HISTORY
OF
LITTLE RIVER BAPTIST CHURCH
1838-1984





(Drawings by Mike Bradley and Lorene Neal of how the meeting houses and shed may have appeared)

The first building on the present property was a shed built in 1873.

The original Little River Meeting House (circa 1837) used by Baptists, Methodists, and Presbyterians was one room with a fireplace. Around 1851 a similar meeting house was built by the Baptists.



Researched and Compiled
By Church Historians:

Catherine Merrill Bradley
Sophia McCall
Sue Heath Shipman
Jean Pickelsimer Young

1984
Lorene P. Neal

10/19/84

Thanks is expressed to each for the gracious words of appreciation received from so many of you. Your gratitude is heartwarming.

Ernest Merrill's 1938 history proved invaluable as a basis to begin the volume. The supplement should be read in connection with his centennial account.

Names were included when apposite to make the history relevant. Surely there are many names missing. In most group pictures, not all of the members are pictured, and it was not feasible to try to name all members in most cases.

A committed attempt was made to report as accurately as possible. Despite proofreading and consultations with the printers, obvious errors appear. The historical committee identifies the following glaring mistakes and omissions:

Page 3: Table of contents, (First) Picture Section begins on page 101 rather than page 100; (Second) Picture Section begins on page 125.

Page 25: Carefree Carolina Development

Page 34: (Beginning on fifth line of page) should read, "A special collection was taken for F.M. Jordan and E. Allison at the 1920 (not 1921) associational meeting; the twenty two dollars and thirty cents raised was divided between them. They shared equally the collections of sixteen dollars and eighty-three cents in 1921, sixteen dollars and sixty-nine cents in 1922, and thirty dollars in 1923.

Page 72: The following sentence should conclude the seventh paragraph: "also a member at Little River is Elmer's daughter, Donys-Kaye H. Merrill."

Page 106: 1977 date should be spaced to identify the picture above it (the year of the Homecoming Noteburning on the new wing).

Page 110: VBS in the 1950's is incorrect, should read 1960's.

Page 133: Choir - page 104

Page 134: Homecoming - Page 42

Lucille Merrill Zellman (not Zimmerman)

Page 138: Last line should include VBS workers.

Furthur identified emendations to errors and additional information will be appreciated and will be placed in the church's history file.

Christ is central to the Christian faith. We must not look at the church itself, the ministers, or history but at Jesus Christ. It is the prayer of those involved in preparing this history that each individual who reads it may know a full, positive life in a right relationship with God, who offers forgiveness for all who seek it and guarantees the future for all who accept Him through faith in Jesus.

Additional information - Church members joining since August 1, 1984:

Mike Marlow, Sr.

Dee Moore

Ronald Ryan

Elizabeth Marlow

Wanda Moore

Linda Ryan

Mike Marlow, Jr.

Renee' Ryan

Sammy Marlow

Danny Prince

Michele Marlow

Deborah Prince

Patrick Marlow

Loss of members by death:

Earl Cantrell died September 1, 1984

Christine Fisher died September 25, 1984

Dr. Acker C. Miller, interim pastor in 1965 (page 97), died September 22, 1984. He was buried in Fruitland Cemetery. Alex Booth officiated at the funeral on September 26th at Fruitland Baptist Church.

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PREFACE

By Alex L. Booth, Jr.

Someone has said that, properly understood, history is His Story. This is certainly the case in a history of Little River Baptist Church. No records on earth can show how many lives have been enhanced through its ministry; but a vision of all the boys and girls who have been taught the Bible, all the young people who have been encouraged in Christian discipline, all the new families who have been nurtured and supported in spiritual matters, all the adults who have been sustained in their maturing process, and all the aging people who have been honored as ensamples of Christian living would inspire the most hesitating of souls.

The facilities and services at the Little River Baptist Church reveal a depth of devotion to the Lord that is the basis for its many ministries. The faithful leadership which has been the flavoring and preserving salt through the years continues as the signal of God's loving concern for the people this church was ordained to reach.

This history is meant to record the past, recognize the present, and encourage the future participation of all whom God calls to membership in the Little River Baptist Church for the salvation of the lost, the sustenance of the saved, and the support of all who serve the Lord anywhere.

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LITTLE RIVER BAPTIST CHURCH CENTENNIAL

By W. Ernest Merrill

The Transylvania Times, Brevard, NC, September 8, 1938

It would be amiss to give the history of the Little River Baptist Church without first giving a brief consideration of the Baptist movement prior to the formation of this church. The first Baptist church to be formed in America was constituted in Providence, Rhode Island, by Roger Williams in 1638. The Baptist movement spread throughout the east and in 1684 Baptist refugees from New England founded the first church in the south at Charleston, South Carolina. On October 21, 1751, the Charleston Baptist Association was formed with four churches which had been arms of the original church in Charleston. This group did not grow very rapidly and about 1790 it was engulfed by a more energetic organization known as the Bethel Baptist Association, an outgrowth of a Baptist movement which started in North Carolina in 1756.

A movement known as the Separate Baptists was started in North Carolina in 1756 when Shubael Stearnes and a group of eight families arrived at Sandy Creek in Guilford County, now Randolph County. Stearnes' "manner of preaching was novel-warm and pathetic address, accompanied by strong gestures and a single tone voice." Through his efforts the church grew to such extent that it spread into the upper and middle part of South Carolina. Seven of the Sandy Creek Association churches in South Carolina withdrew in 1771 to form a Congaree Association which lasted only a few years because it "tampered with the discipline of the individual churches and infringed on their independence." Regardless of this tampering the churches continued to grow and send out arms. Sixteen of the original and new churches joined together in a new association known as the Bethel Baptist Association of upper South Carolina. One of these churches was the French Broad of Buncombe County, Western North Carolina.

After the union of the Original Baptists of the Charleston Association with the Separate Baptists of the Bethel Association, the term Baptists applied to the group. The enlarged Bethel Association dismissed fourteen churches in the neighborhood of the Blue Ridge in 1800 to form the Broad River Association. Since the French Broad Church was the most outstanding of the association in what was then Buncombe County, North Carolina, it became the nucleus for the formation of the new French Broad Association from some of the churches of the Bethel Association of South Carolina and the Holston Association of Tennessee.

In 1812 Benedict (1) said: "At the time of its formation the region in which it arose was regarded as the ne plus ultra of the white population of this part of the state. The French Broad Association is a small body, situated mostly in the county of Buncombe in a mountainous region in the western part of the state...it is, however, very large and encompasses a number of everlasting hills and some fruitful valleys. Through it runs a stream called the French Broad, which gives the name to the association."

The ministers which it contained at its beginning were Thomas Snelson, Thomas Justice, Sion Blythe, Benjamin King, Humphrey Posey, and Stephen Morgan.

One of the arms of the French Broad Church was Beulah. This became one of the chartered churches in 1815 with fifteen members. Sion Blythe was the first minister. Jeremiah Taylor, Robert Jordan, and James Blythe were the elders.

The French Broad Association had grown to such size and encompassed such a wide territory that it dismissed several of its churches in 1837 to form the new Salem Association. The first meeting of this new association has held at Beulah Church on September 13, 1839, and when the association "opened the door for the reception of churches received the following; (viz) Salem, Cooper's Gap, Little River, and Mt. Moriah, the above churches newly constituted."

In 1841 there were eighteen churches in the Salem Association. Some of these were French Broad 1791, Cathey's Creek 1813, Beulah 1815, Crab Creek 1834, and Little River 1838. (1984 note: Records vary concerning the constituting of French Broad Church. It was apparently 1789, but at least by 1791.)

Most of the Baptists of the Little River section belonged to the Beulah Church. Naturally it was very difficult for them to attend the meetings at Beulah for the roads were few and poor and the only means of transportation was the wagon. From the minutes of the Beulah Church we learn that "if a male member of the church be absent from the meetings more than once it shall be considered out of order unless some reasonable excuse be given." These things caused the Baptists of the Little River section to join together and form an arm of the Beulah Church, where they could have the elders and preacher attend them as a group in their own community.

This group along with others interested in having a church at Little River got three-fourths of an acre of land from Charles Barnett on September 10, 1827, "for the use of a school house and meeting house for the use of the Baptists, Methodists, and Presbyterians; each denomination to have their appointment on separate days so as not to interrupt the other. No preacher in disorder in his own church is to be admitted to preach in the house." E. Hightower and Col. William Orr were made trustees.

This particular plot of land is located close to the spring on the place where W. R. Kilpatrick now lives. (1984 note: first house on right on Kilstrom Road where Reggie Bennett now lives)

"The early Baptist churches were usually named for a creek, river, or other body of water near which they were built for convenience of baptizing. The work was in charge of a building committee which, in rural communities, not only supervised the erection of the house but did a great part of the work. Other members shared in the labor, hauling timber, making shingles, hewing clapboards and logs. After most of the material had been assembled, the building committee would announce 'spells' or 'bees,' as they were variously called, during which the men in the community would lend a hand at putting up the building." (6) It is obvious how Little River Meeting House got its name, this one small room, with two or three windows that opened like shutters, a fire place, and one door. E. Hightower represented the Baptists on the building committee and Col. William Orr represented the other denominations, and they together with the other men of the community made the first church in the Little River section about 1837-38.

The first account of a meeting of the Baptists at Little River is found in the Beulah Minutes of October 21, 1837. "The church met in fellowship at the Little River Meeting House." Then on October 6, 1838, "the arm of Little River petitions for a letter of dismission to become a separate church. Granted when they become a church."

On Thursday before the third Sunday in November 1838, the Little River Baptist Church was constituted with twenty-six members. The charter members were: Hesakeah Shipman, Hanner Shipman, Mary Shipman, C. Megaha (McGaha), Abigal Scoot (Scott), Mary Merrill, Aley Sersa, Judy Sizemore, Megrady Johnston, Patsy Merrill, Luccy Hightower, William Merrill, Alexander Hamilton, Nancy C. Hefner, Rebeka Allison, E. Hightower (a deacon), Mariah Hightower, Elizabeth Merrill, Alexander McCaule (McCall), James McCaule (McCall), Larkin Rise, John Allison, Richard Okelley, Nancy Hefner, Elizabeth Rise, and Edward--a black man belonging to William Merrill. (1984 note: Epaphroditus Hightower was also a charter member of Beulah Church.)

The persons listed below were received at the arm of Little River, but they were not constituted in the church there: Patsy Roberson, Charlotte Hefner, John Hamilton, Catherine Hefner, Joseph Shipman, Elizabeth Shipman, Lina--a black woman, Alfred--a black man, and Abraham--a black man.

James Blythe was the first pastor of the Little River Baptist Church. He was "granted liberty to exercise his gift in public by prayer, exhortation, and preaching by taking a text from the Scripture for a foundation of discourse" on August 6, 1838. He was ordained as a minister on Saturday before the first Sunday in July 1837; and on September 2, 1837, "We the church of

Beulah do agree to loose the hands of Brother James Blythe and let him go and preach the gospel wherever he is called upon to preach."

For ten years this church was constantly growing, but in the year 1848, thirty-five members were excluded, three died, and only one was baptized. This left a membership of only eleven.

For three years the membership decreased until in the year 1851 there were but eleven faithful ones, and they had no pastor. At the association meeting that year the following resolution was passed: "That we earnestly entreat our ministering brethern to visit our sister church at Little River, in love, remembering her present destitution." They were not again represented at the association until 1858. The report on this year showed that the membership had jumped up to one hundred and eighteen. During the years from the founding of the church to 1858 the preaching services were held only once a month and that generally on the fourth Sunday. (1984 note: In 1854 in the Union Association Minutes, James Blythe was listed as pastor at Little River, and delegates were S. Allison, J. Osborne, and J. M. Osborne. Little River was not listed as a member church of either the Salem or Union Associations in 1855. Also located was the information that Little River did send delegates to the Salem Association in 1856 and 1857, and James Blythe was the pastor of the church.)

We don't know what caused the trouble of 1848 and the next few years, but we know that the few remaining members continued to function, for on the 21st of December 1850, Alexander McCall deeded one fourth of an acre of land "joining the old meeting house tract" to Jeremiah Osborn, Francis Allison, and Daniel King, Commissioners of the General Provision Baptist Church of Little River, "to hold as long as the said church shall possess the Doctrines of a free Salvation or General Atonement on the terms of the Gospel and no longer." On this small plot of land the second Little River Meeting House was constructed of logs and made along the same lines as the original house.

An account of one of the old customs so prevalent in the Little River Church of long ago is found in the history of the Merrill family. Elizabeth Merrill died in May 1853, but her funeral sermon was not preached until August 1854. In the summer of 1854 William Merrill wrote to one of his sons and made the following statement: "I now say to you I want you to lay off your accounts so as to come here on Saturday the 5th day of August next, for on Sunday 6th, the day following, James Blythe is to preach your mother's Funeral Sermon at Little River Meeting House. Be sure to attend to the call for I deem it very essential where you may expect to meet a great many of your connection and old acquaintances."

The Transylvania Baptist Association was made from a part of the old Salem Association in 1862. It was composed of the churches of Transylvania County, a new county formed from

Henderson in 1860, a few from Henderson County, and a few from the Blue Ridge section of South Carolina. In 1867 the following churches were members of the association: Little River, Macedonia, Shoal Creek, Corinth, Bethel, East Fork, Davidson River, Enon, Pleasant Grove, Holly Springs, Crab Creek, Blue Ridge, Mud Creek, Mt. Page, Green River, Cedar Spring, and Gap Creek at Oil Camp, South Carolina. Strange as it may seem "nine sessions have passed, without a single difficulty, or even a cross note." The report of this session goes on to say that, "the next association will convene with Little River Church, Transylvania County, North Carolina, seven miles east of Brevard, commencing on Friday preceeding the 2nd Lord's Day in October 1873, at 11 o'clock a.m. and that Elder Wm. L. Anderson preach the introductory sermon, Elder M. E. Smith alternate. Elder J. H. Duckworth will preach the missionary sermon on the Sabbath, Elder J. M. Bryan alternate." (1984 note: Transylvania County was established in 1861. About two thirds of the county came from Henderson County and one third from Jackson County.)

Since the Meeting House was not large enough to hold the delegates, some sort of shelter had to be constructed, so it was decided to make a big shed at the foot of the hill on which the present church is located. This shed served the purpose for a very interesting and beneficial session of the Association. Soon after this a series of revival services were held in the shed. Much interest was shown and a large number of converts were received.

On September 8, 1877, H. P. Moore and his wife deeded two acres of land to E. P. Nicholson, Wilson Pickelsimer, and James McCall, the Trustees of the Little River Baptist Church. This is the plot of land that the shed was put on in 1873 for the association meeting. Within the next few years after 1873 a church was erected on top of the hill, just above the old shed, where the present one is. (1984 note: "The present church" refers to the white frame church built in early 1900 and torn down when the addition of the educational wing containing the fellowship hall of the newest building was built in the late 1960's.)

Very little information is available about the activities of the church during the years prior to 1891, for the old church minute books were destroyed by fire. Our main source of information is the annual report of the church to the association, and from the old association minutes we learn that Little River sent a delegate to Brevard when the Transylvania County Association was formed. The following quotation is also taken from the association minutes: "Persuant to resolution adopted at the annual meetings of the Salem and the Transylvania Association in the year 1881, thirteen of the churches of Transylvania County sent delegates to Brevard, on the 28th day of April 1882, to consider the propriety of organizing a County Association. The motion of Elder G. W. Brooks 'that we recommend the organization of a County Association was unanimously

adopted.'" The first meeting of this new Association was held in Brevard on September 27, 1882. (1984 note: The 1886 Transylvania (County) Baptist Association Minutes report on the "fifth annual session" and state that the Transylvania (County) Baptist Association was organized at Crab Creek Church Henderson County, in 1881, and at the time of the first annual association meeting in 1882 there were three churches with Sabbath Schools.)

It would be interesting to consider some of the special occasions and activities of the church at Little River, and we shall mention a few of them in passing. The first association meeting to be held here was the eighth anniversary session of the Salem United Baptist Association. This was from Friday, August 8 through Sunday, August 10, 1845. Since then eight association meetings have been held with this church. In older times singing schools were an annual event at which some learned the scales and all had lots of enjoyment. Each year one or two revival meetings have been conducted with a varying degree of success. Occasionally such enjoyable events as an "all day singing and dinner on the ground" have been participated in, and in the past few years an annual homecoming day has been observed on the second Sunday in September. (1984 note: Since 1938 a number of the sessions of the Transylvania Association have met with Little River Church. Homecoming is now the second Sunday in August. Alf B. McCall was the first homecoming president and served for a number of years.)

Since the formation of the church in 1838, it has been in three associations--Salem, Transylvania, and Transylvania County. It has had a mailing address of Claytonville, Calhoun, Grange, Etowah, and Penrose. (1984 note: Little River was listed in the Union Association as well as the Salem Association in 1849 and 1850. B. F. Aikens was a delegate from Little River to the Salem Association in 1851; then no report was sent from Little River in 1852, 1853, or 1854. Union Association Minutes 1851 - 1853 were not located. James Blythe was listed as pastor at Little River in the 1854 Union Minutes. The Union Association was formed in 1848 under the leadership of James Blythe and merged with the Salem Association in 1857.)

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10. Minutes of the Transylvania County Baptist Association.
11. Beulah Church Minutes.
12. Little River Church Minutes.

State of North Carolina

Henderson County, } Know all Men by these
Presents that I Alexander McCall, Jr. of the State
and County aforesaid of the first Part & Jeremiah
Orsborn Francis Allison Daniel King Commissioners
of the General Provision Baptist Church at Little
River the all being of the said State & County of the
other Part. Witnesseth that the said Alexander
McCall, Jr. for and in consideration of the sum
of Five Dollars to him in hand paid by the Commis-
-ioners aforesaid in the Name of the said Little River
Church the Receipt whereof is here by acknowledged
hath bargained sold and conveyed and do by these
presents bargain sell and convey unto the said
Jeremiah Orsborn Francis Allison Daniel King,
Commissioners aforesaid & to their successors in
in office for the benefit of the said Little River
Church a certain tract or parcel of land Situate
lying and being in the said County of Henderson
in the waters of Little River gaining the old Methu-
house tract donated by Charles Baromet for a place
of worship & joins the said McCall's own land
Beginning on a small post oak on the line of the Methu-
house tract runs with six poles to a stake Thence south, 35, 40, four
poles to a stake Thence North, 45, 40, five poles to a stake
Thence South, 38, 6, six poles to the old Methu-
house line
Thence to the beginning supposed to be about one fourth
of an acre be the same more or less

to have and to hold the said Land together
With all Woods Watters Ways &c. unto the said
Commissioners & their successours so long as the
Said Church shall possess the Doctrins of a free
Salvation or General Atonement on the terms of
the Gospel & no longer and the said Alexander Mc
Call Jr. Warrants and Defends the aforesaid Lands
free from himself & his heirs Executors Administrators
and assigns unto the said Jeremiah Arden Francis
Allison Daniel King Commissioners of our said & to their
successors in office and the said Alexander Mc
Call binds himself his heirs executors and Adminis-
trators and assigns to Warrant and for ever defend
the aforesaid Piece or Parcel of Land free from
the Claim or claims of him self and all other
Persons Claiming the same unto the said Commissioners
and their successours in office in testimony Whereof
I here unto set my hand and affix my seal
This the ^{Twenty first} ~~fourteenth~~ of ^{December} ~~November~~ A.D. one thousand eight
hundred & fifty.
Signed sealed and delivered }
in the presence of } - James M. [unclear]

John Hamilton Jr

J. J. McCall

This Deed made this 8th Day of
September A. D. one thousand eight
hundred and Seventy-seven between
H. P. Moore and Wife Christianah Moore of the
County of Transylvania and State of
North Carolina of the first part and E. P.
Nicholson Wilson Picklesimer James, N. McCall

of the County of Transylvania
and State of North Carolina Trustees of the
Little River Baptist Church of the second part

Witnesseth that the said H. P. Moore and Wife
Christianah for and in consideration of the sum
of Five Dollars to them hand paid by the said
partie of the second part trustees of the aforesaid
Church the receipt of which is hereby by acknow-
ledged have bargained and sold and by these
presents do bargain sell and convey to the said
E. P. Nicholson Wilson Picklesimer James, N.
McCall

Trustees aforesaid and to
their Successors in office for the use and benefit
of the said Little River Baptist Church so long
as as it remains a Church or until said Church
shall have vacated the possession of said lot of
land for the term of Five Years All that lot
piece or parcel of Land situate lying and being
in the County and State aforesaid on Little
River adjoining the lands of Martha Pearson
Bounded as follows, viz: Beginning at-

2 walnut Martha Pearson and H. P. Moore corner on the East side of the Jones Gap Road and runs N 72° E with Martha Pearson's line 20 po to a Stone then N 16° W 13 poles and 10 links to a Stone about 3 poles from the North East corner the house then S 71° W 24 poles to a Stone ~~then~~ at the Road then with the saids ^{Road} 13 po to the Beginning Containing Two Acres be the same more or less to have and

to hold the aforesaid lot of land and all Privileges and appurtenances thereto belonging to the said E. T. Nicholson Wilson, Treksimer James A. McCall

Trustees as of aforesaid and their successors in office for the said Little River ^{Baptist} Church in the proper use and behoof of the said Trustees of said Church

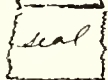
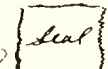
and the said H. P. Moore and wife Christiana E. Moore covenants that they are seized of said premises in fee and ~~do~~ convey the same in fee simple and that they will warrant and defend the said title to the aforesaid trustees and successors of aforesaid against the claims of all persons whatsoever in testimony whereof the said H. P. Moore and wife Christiana E. Moore have hereunto set

Hand and seal the day and year above written Attest

Witness my hand & seal
this 1st day of April 1890

H. P. Moore

Christian E. Moore



ADDITIONAL NOTES ON EARLY HISTORY
(1838 - 1938)

Supplement to W. Ernest Merrill's
"Little River Baptist Church Centennial"

By Jean P. Young

A Baptist church was organized in Newport, Rhode Island, by John Clarke in 1638 or 1639, at about the same time Roger Williams was organizing one in Providence. These were originally Particular Baptist churches. The first Baptist association in America was organized in 1707 at Philadelphia, Pennsylvania. A distinguishing feature of Baptist associations in America, seemingly begun with the organization of this oldest association, has been the publication of minutes of annual sessions.

The first Baptist church in North Carolina was established in 1727 by Paul Palmer who had come from Pennsylvania. It was called Chowan Baptist Church and was located on the Chowan River near Cisco in the Albemarle section, Perquimans County. Some time during 1727-1729, probably in 1727, Palmer helped organize the oldest Baptist church in the state that is still in existence. It was first called Pasquotank and is now known as Shiloh Baptist Church in Camden County. In 1758 the Sandy Creek Association, the oldest in North Carolina, in the present Randolph County, was organized.

Doctrines which North Carolina Baptists have always generally accepted are acceptance of Jesus Christ as Lord and Savior, baptism by immersion of one who has already believed, and the Lord's Supper only for one who has first believed and then been baptized by immersion. Baptists have usually believed that it is the duty of church members to attend church meetings, to contribute to the support of the church, and not to neglect the poor, and that the churches should stand firmly against any doctrine that would encourage people in their sins or to believe that there is salvation any other way than by "saving faith in Christ." Church ordinances have been baptism and the Lord's Supper. "Washing one another's feet" was done regularly by the earliest Baptist Churches (General Baptists) in North Carolina and is still used by Freewill Baptists.

The earliest Baptists in North Carolina were General or Original Baptists. They were Arminians in doctrine, believing in a "general" atonement, that God had given man "free will" and that Christ died for all. Particular Baptists, Calvinistic in

doctrine, believed in an atonement for "particular" persons, elected and predestinated to inherit salvation. In the 1750's the General Baptists in part became Particular Baptists. From General Baptist church members who did not desire to become Particular Baptists developed the new denomination which came to be called Freewill Baptists. Particular Baptists came to be called Regular Baptists by some, and later Missionary Baptists.

In New England many former Congregationalists became Separate Baptists, classed as Arminians and Free Willers. They spread to the South chiefly through the influence of Shubal Stearns and his brother-in-law, Daniel Marsh. They placed little emphasis on doctrines and theological distinctions, devoting themselves to evangelism and to the needs of people. In 1787 the Separates merged with the Regular Baptists at Dover Meeting House in Virginia. G. W. Paschal in History of North Carolina Baptists quoted William Fristoe's account: "...We do agree to adopt the Regular Baptist confession of faith; but...we do not mean that every person is bound to the strict observance of everything therein contained, yet that it holds forth the essential truth of the gospel and the doctrine of salvation by Christ, and free and unmerited grace alone...from henceforth the word(s) Regular and Separate be buried..." Adopted by existing associations in Virginia and North Carolina, this, however, could not prevent future dissensions.

Primitive Baptists were opposed to education and Sunday Schools. In turning from the support of education, they also turned from the support of missions and the "institutions of the day." This division occurred in 1827.

Although records vary and are not very definite, obtainable information seems to indicate that the French Broad (River) Church in Henderson County (then Buncombe) was organized in 1789 (but records often show 1791) and was the first Baptist church founded in North Carolina west of the Blue Ridge Mountains. Three Forks Baptist Church in what is now Watauga County was established in 1790 and Little Ivy Baptist Church in the present Madison County in 1795 or 1796. French Broad Church was organized about the same time that the Bethel Association of Spartanburg, South Carolina, and adjoining counties in North Carolina was organized. French Broad Church was one of the churches dismissed by letter from the Bethel Association to form the Broad River Association in 1800. Churches established within a few years in what is now Henderson County were Mud Creek, Mountain Page, and Ebenezer. Although there were few organized churches, a community usually had its own meeting house, and visiting ministers were welcome.

In its organization and activities for eleven years, the Bethel Association (organized in 1789 at Cedar Springs Baptist Church near Spartanburg, South Carolina) was composed of churches in North Carolina as well as South Carolina. In accepting a plan of the North Carolina churches for a new association of "all the

North Carolina churches and such other churches from the adjacent parts of South Carolina as wished to join them," the Bethel Association in 1800 "granted letters of dismission to the several churches for the purpose of forming the new association, to which was given the name Broad River."

In 1791 Buncombe County, occupying the entire southwestern part of North Carolina, was formed from Burke and Rutherford Counties. Until after 1800 the only counties west of the Catawba River were Lincoln, Rutherford, Burke, and Buncombe. Much of the early Baptist development west of the Blue Ridge was not from the Broad River section to the east but from the Holston River section in Tennessee, which was part of North Carolina until Tennessee was admitted to the Union in 1796.

The French Broad Association was constituted in 1807 and composed of six churches: French Broad, Cane Creek, and Caney River (all Regular Baptists) from the Broad River Association and Little Ivy, New Found, and Locust Old Field (now Canton First Baptist) from the Holston Association in Tennessee (whose ministers had a Separate Baptist heritage). The French Broad Association was organized at French Broad Church. There are now thirteen associations in the area first covered by the French Broad Association. Little Ivy is the only church that has been a member of the French Broad Association since its organization.

When organized at the "old Everet School House" in 1815 with fifteen charter members, Beulah Church (on Big Willow since 1843) was in Buncombe County (now Henderson County). Beulah Church was an arm of French Broad Church. Sion (Zion) Blythe was the first pastor; Jeremiah Taylor was the second pastor. In 1822 Robert Jordan was ordained and was pastor of Beulah from 1823 until 1838. On July 1, 1837, James Blythe, nephew of Sion Blythe, was ordained by Beulah Church. He became the first pastor of Little River Church and on December 1, 1838, he was called as pastor of Beulah also. Robert Jordan was later to serve Little River in 1842-1845, and James Blythe returned as pastor several different times, the last time recorded being in 1860.

The Salem Association covered the territory of south Buncombe and Henderson Counties. The churches dismissed from the French Broad Association to organize the Salem Association included Beulah, Cane Creek, Crab Creek, Ebenezer, French Broad, Mills River, Mount Pleasant (now Asheville First Baptist), and New Bethany (no longer in existence). The ordained ministers were James Blythe, Bailey Bruce, Jacob Cantrell, Joseph Evans, Robert Jordan, Jonathan King, William Mintz (Mince), Merritt Rickman, William Thomas Stradley, and possibly Benjamin King, Sr. The Salem Association was formed at Blake's Meeting House near Fletcher in 1838. Robert Jordan was chosen as moderator. The Salem Association became strong. Other ministers who served in the Association included Noah Parr Corn, J. C. Owen, Joseph Blythe, J. H. Duckworth W. C. Berry, and Nelson Bowen.

Individualism strongly eroded Baptist polity. Previously noted were certain doctrines of the church. As a result of strife over questions of election and moral free agency the French Broad Association had split, and Big Ivy Association was formed by Separate Baptist Churches. Leading men in the disturbances were Stephen Morgan and Garrett Deweese, "both men of good character and wide influence, and each had his following." Little River Church and two of the church's ministers (James Blythe and H. W. Patterson) figured in the dissension.

M. A. Huggins in A History of North Carolina Baptists (1727-1932) explains that the formation of the Big Ivy Association by General Baptists in 1828 brought a split in the French Broad Association. This was caused by "the conflict of theological views concerning election and predestination as set forth by John Calvin, and free will, or moral free agency, as set forth by Arminius." James Blythe was a leading minister in the Salem Association formed in 1838. In 1847, according to Salem Association Minutes, the Big Ivy Association sent a letter "proposing a union upon the articles agreed upon by the convention which convened at Cane Creek in 1845; also to open a correspondence" with the Salem Association. James Blythe was chairman of a committee consisting of Peter Owen, Robert Jordan, and others who gave the following report:

"Your committee is of opinion that it is not expedient at present, to open a correspondence with the Big Ivy Association, as there are existing in the minds of the brethren of some of our churches and of our sister associations, such objections to the union, as might lead to a breach of fellowship between them and us. We recommend, therefore, that this association in Christian kindness, request our brethren of the Big Ivy Association, to suspend the union at present, and give us time to labor with our brethren who are opposed, so that we may bring about a union which shall be complete. And while your committee deplore the circumstances which forbids an immediate union, they look forward with pleasant anticipations to that day when a union shall in the dispensation of Divine Providence be brought about full and complete."

The messengers from the Big Ivy Association were invited to seats "as visiting brethren, which invitation was accepted." The clerk was directed "to write a friendly letter to the Big Ivy Association, requesting her to suspend the union until the objects expressed in the report of the committee can be carried out."

In 1849 a report by the "Committee on Examination," P. Owen-chairman, included the following: "...It is with painful emotions we inform you that we find several statements in a pamphlet bearing the title of Union Baptist Association, under various captions, very detrimental...(if believed) to our character as a body professing Christianity, and therefore recommend this body to insert in her Minutes for 1849 a version

of facts to speak against such misrepresentations, leaving the world to judge these matters.

"At the call of certain individuals, we, the Salem Association attended in convention in 1844, for the purpose of considering a platform on which we, the United Baptists, might meet in Union with the Free Will brethren of Big Ivy Association; after an elaborate discussion with their aid, we supposed one was effected satisfactory to both parties. But we did not consider this constituting a union. We were soon apprised that our F. W. (Free Will) Brethren did not like the platform; this gave cause for further caution lest we might distress surrounding corresponding associations; therefore at our next association, we advised our churches to wait until matters might be better adjusted by our numerous brethren around, who said they needed time to reflect on the subject. But notwithstanding this courtesy recommended, as it was due to surrounding associations, some...opened the communion, to the wounding of many precious, valuable brethren; one...opposed the matter in Little River Church, which led to his exclusion, under charges of gross immoralities, but we believe a better man has not lived in modern times. This act of exclusion he believed to be usurpation..." (In 1848 the Union Association had been formed under the leadership of James Blythe.)

John Ammons wrote in Outlines of History of French Broad Association and Mars Hill College, "James Blythe was an able minister, a little in advance of most of his brethren in point of culture. His labors were principally confined to South Buncombe, and what is now Henderson and Transylvania Counties. Few men ever had greater power over men; naturally impulsive, and being filled with the Holy Spirit, he preached as with the Holy Ghost sent down from God. In doctrine and spirit he impressed himself upon his people and his age, so that he had more to do in forming the character of the people, in the sphere of his labors, than any other person. He believed that Christ gave himself a Savior for all, to be testified in due time; hence he mightily pleaded with men to be reconciled to God. Many souls were added unto the Lord through his labors...."

The 1924 Minutes of the Carolina Association contain the following account by A. I. Justice:

"The Salem Association had also become involved in the French Broad and Big Ivy trouble. This resulted in its own division and the establishment of the Union Association. The trouble in the Salem came as follows: In 1844 the Salem called a convention for the purpose of agreeing upon terms of correspondence with the Big Ivy Association. At the session of 1845, the Salem and Big Ivy agreed upon an abstract under which the Big Ivy proposed union and correspondence. The Salem, however, having agreed upon the basis of the proposed union, deferred the action until some of her churches could have time to reconcile a few of their dissatisfied members...."

"Elder James Blythe, of the Salem Association, was deeply interested in the union of the French Broad and Big Ivy, and also

in the friendly correspondence of the Salem and Big Ivy. He was then the pastor of Little River Church in Transylvania County. About the close of the year 1847, or early in 1848, ...Elder C. W. Phillips, a minister of the Big Ivy Association, visited the Little River Church. The pastor, feeling that all the differences between the associations were virtually settled, invited Elder Phillips to participate with him in administering the Lord's Supper. The breach of order, as he regarded it, very much offended a prominent member of the Little River Church, and resulted in his exclusion from that church. This brother sought redress by asking Elder H. W. Patterson, and others, to assist him. These brethren met at Little River Church on Friday before the regular meeting on Saturday, March 25, 1848, and held certain proceedings in the absence of the church. The committee met again on Saturday, and proceeded to exclude the church, regarding the excluded brother as the real church. The Salem Association met with the Crab Creek Church the following August, and was strongly inclined to exclude from its councils these offending brethren. After a heated debate which lasted a whole day, and in which the giants of that time were arrayed against each other in oratorical combat, the association accepted the report of the committee and ruled out the delegates from the Little River Church. As a result of this action, the delegates of this church and of seven other churches, led by Elder James Blythe, withdrew from the Salem Association. On the day following--August 14th--a preliminary meeting was held at the Baptist Church in Hendersonville, and a call for a convention which met at Boiling Springs Camp Ground, where they organized the Union Association Oct. 31st 1848.

"The Green River Association also became involved in this trouble and as a result three of the churches of that association were rent asunder. This division was brought about as follows: The Mt. Moriah Church in Henderson County was a member of the Union Association, and Elder Blythe was its pastor. Elder T. B. Justice, of the Green River Association, was pastor of the Mountain Creek, Round Hill, and Cooper's Gap Churches of the Green River. Elders Justice and Blythe were great friends; consequently Elder Justice was in sympathy with Elder Blythe, and joined him in conducting a Communion Service at Mt. Moriah Church.

"This action on the part of their pastor brought about friction in the churches named above, and the matter was taken up by the association.

"...This trouble culminated in the establishment of another church in the community of each of the churches being served by Pastor Justice. Leading brethren in the Salem, Green River, and Union Associations were anxious to have their differences settled, and to see a union effected; but owing to the bitter feeling that existed, it was hard to agree on terms that were satisfactory to all. A proposition was made by the Green River Association to refer the whole matter to a committee to be selected from the Tiger River and Broad River Associations, with the understanding that all would agree to abide by the recommendation of said committee. This was agreed to by all, and

a strong and able committee was selected. The committee was composed of John G. Landrum, chairman; Richard Furman, secretary; Drury Scruggs; Wade Hill; M. C. Barnett; and William Walker. The committee met at Hendersonville April 4, 1857, and after hearing all the charges and complaints, recommended that the 14th article of the Constitution of the Union Association, which repudiated (denied the validity of) the doctrine of election, be expunged (deleted), that the Union and Salem Associations be united, and that the churches that had rent off in the Green River go back to the churches from which they had separated. This advice was carried out, and thus ended the strife that had existed for a generation.

"Elders Justice and Blythe were leaders in propagating and inculcating the cause and spirit of missions among the churches with which they were connected."

The 1959 associational minutes in a "History of Baptists in Transylvania County" by S. B. McCall states that "from this trouble in the church, the people of the Little River Community divided, and from this division in the church, the Bondite Church was organized. This was an Advent Church and after securing as a pastor a man named Bond from the middle section of the state, the Bondite Church was organized. This organization existed only a few years." Evidently this church met in the old Advent church building that was located near Holly Springs Baptist Church. Later there was an Advent church building off the present Little River Campground Road.

The Twelve-Mile River Association in South Carolina had voted in 1850 "to drop the correspondence with the Salem Association."

In 1851 a letter was presented to the Twelve-Mile River Association by Elder N. P. Corn, from the Salem Association, requesting the reason "for dropping the correspondence with that body so hastily....An answer to the letter... was adopted....that it is for no other cause than the difficulty between that association and the Union Association, and being desirous to avoid becoming involved in that difficulty is the only and entire reason for our suspending our correspondence, as we believe that association to be sound in faith and practice...." However, appointed during the same session of the Twelve-Mile River Association was "a committee of five to draw up a resolution in answer to the request of some of the members of this body, to advise them how they shall treat the ministers and members of the Enoree and Union Associations." The committee's report, which was adopted, stated, "Whereas we have refused to offer a correspondence with the Enoree Association, as she is in connection with the Union Association, a body that we consider to be in disorder: therefore...we advise the churches...not to call to their supply any of their ministers, neither invite them to administer baptism or the sacrament, neither go into communion with them, but treat them with that courtesy that we do other denominations."

The 1852 Twelve-Mile River Association Minutes record under correspondence from sister associations: "From Salem a letter and minutes by Elder N. P. Corn and Brother A. Glazner, their messengers. Elder M. Rickman from Salem, being present, was invited to a seat in the council." Also noted is that the delegates "on motion renewed ... correspondence with Salem Association" and appointed a writer and messengers to the Salem Association.

Baptists generally were strong for education. The 1854 Minutes of the French Broad Association contain the following education report given by James Blythe: "...We would respectfully recommend to the churches of this association, the propriety of establishing a good institution of learning, at some suitable place in her bounds...." William Albert Gallatin Brown was the first president of Mars Hill College. He taught school for a short time in Brevard and pastored at Davidson River and Mills River. In 1859 while living in Hendersonville and editing The Baptist Telescope, he gave the education report to the association as follows: Mars Hill College, reared under the auspices of the French Broad Association,...was chartered at the last session of the Legislature of North Carolina, with a provision prohibiting the manufacture and sale of ardent spirits within four miles of the college, so the parents sending their sons to this school will feel assured that they will be secure from influences of this kind."

In 1903 C. W. Henderson read to the Transylvania County Baptist Association messengers the report on education, which contained in part, "...The field of knowledge in our county has been so widened during the last few years through the efforts of Broad Valley Institute (Enon) and the increased interest in the public schools that it has brought within the reach of the masses of our children the possibilities of securing the training so essential to life's duties....We are proud that we have in our county an institution worthy the patronage of all our Baptist people. For those desiring higher education we recommend Wake Forest College and the Baptist Female University (now Meredith College) at Raleigh."

The Christian Education report to the Transylvania Association in 1924 (committee not named) stated, "...In many of our schools known as state schools, we have Christian teachers and we are fortunate to have them, but they are handicapped by things beyond their control so that the things we want taught cannot be taught....The needs of the boys and girls...are full met in our school at Fruitland. No better school of its kind is to be found...."

T. C. Henderson included the following in the 1926 Christian Education Report: "At one time Baptists owned some fourteen high schools in North Carolina. Now, however, our State Convention has only one, Boiling Springs High School (now Gardner-Webb College) in Cleveland County, while under the control of the

Southern Baptist Convention are only five, viz: Fruitland, Sylva, Haywood, Mountain View, and Alexander Schools, Inc. A regular high school is run by the Baptists in connection with the Baptist Orphanage at Thomasville. The junior colleges owned by the State Baptist Convention are Mars Hill, Wingate, and Buies Creek (now Campbell University). Our (senior) colleges are Wake Forest, Meredith, and Chowan....It will be a sad day for us if the time ever comes when there is a monopoly in education, whether the state has the monopoly or any other body. Christian education not only duplicates but supplements education in our state institutions. It reacts most favorably upon all education and renders the state a service which it could ill afford to lose...."

The (old) Transylvania Association was organized in 1863 at Little River Church. Records were not located explaining why these churches in Henderson and Transylvania Counties left the Salem Association.

The Western North Carolina Baptist Convention in 1881 made the following resolution: "Resolved, That this convention recommend to our association that they consider the propriety of dissolving and organizing county associations." Thus county associations were organized in Buncombe, Henderson, and Transylvania Counties, dissolving the Salem and Transylvania Associations. The Transylvania County Association was organized in 1881 or 1882. Later the word County was dropped from the name of the association and is today known as Transylvania Baptist Association.

The Carolina Association was formed in 1877 and included six churches (located in the Green River section of Henderson County) taken from the Transylvania Association, and later also included churches from Polk County. In 1862 the Henderson County Association was formed and existed along with the Carolina Association until 1886, when its churches united with the Carolina Association.

When the State Baptist Convention had been organized, the western part of the state was isolated from the rest of the state, with communication slow and transportation difficult. Delegates were diligent in attending the meetings of the convention though. On August 30, 1845, the Western North Carolina Baptist Convention, auxiliary to the State Convention, was organized at Boiling Springs Campground near Hendersonville. [The Historical Commission of the Baptist State Convention on August 5, 1958, erected a stone and bronze marker on the grounds of Faith Tabernacle (formerly Boiling Springs Campground, now Faith Bible Church), where the Western Convention was organized in 1845. Listed among the first officers are James Blythe (first vice president) and Epaphroditus Hightower (treasurer).] In 1857 the Western Baptist Convention became a totally independent body; it merged back into the State Baptist Convention in 1898.

The first Baptist periodical, issued in 1833, was the North Carolina Baptist Interpreter succeeded by the Biblical Recorder

in 1835, both initially edited by Thomas Meredith. During the existence of the Western Convention several publications were begun, suspended, and resumed or replaced. Two of these mediums of communication among Baptists were begun in Hendersonville by ministers who pastored at Little River--The Carolina Baptist by James Blythe and The Blue Ridge Baptist by D. B. Nelson. Nelson Bowen, one of the founders of Carson-Newman College, Tennessee, at one time assisted James Blythe as editor of The Carolina Baptist and was later editor of The Cottage Visitor.

Ministers covered large territories and visited sparsely-settled regions. They farmed or otherwise made a living, receiving very little salary as pastors. Trips to preaching engagements were made on foot and horseback. Affection of the people for their preachers was often expressed in love gifts of food or goods. In return, ministers brought news and often taught as well as preached. The term "elder" came to be used as a title of respect for a clergyman. It was often prefixed to the minister's name as "reverend" is today. The Catawba River Baptist Association in 1832 adopted the following resolution: "Resolved: that in all our writings and communications on religious subjects, we will use the term Lord's Day, instead of Sabbath or Sunday; Elder instead of Reverend in addressing a Minister; and Lord's Supper instead of Sacrament when speaking of the Communion." (In the very earliest years, in addition to deacons, most churches had another office held by laymen, that of ruling elder. Elders were regularly ordained as were pastors and deacons. They seemed to act as the responsible representatives of a church when it was without a pastor, but could not administer the ordinances nor perform marriages. The office gradually disappeared from Baptist churches.)

John Angus McLeod in From These Stones wrote, "The most potent social influence in the mountains of North Carolina during the nineteenth century was the clergy. Not politicians or financiers, but preachers, and Baptist preachers at that, exercised dominant control of the people. Most of these Baptist preachers were home-grown and consequently were more indigenous than those imported by other faiths...Many worked with their hands to make a living while establishing churches and ministering to people. They traveled long distances on horseback over mountain trails in all kinds of weather to meet their appointments, attend conferences, or visit those who needed their services. They were largely self-educated men...They were sometimes intolerant...Withal the pioneer mountain preachers were men of zeal, conviction, and courage, with an unwavering faith and a deep love for those whom they served..."

Visiting ministers seemed always welcomed in the pulpit at Little River Baptist Church. Many times the sojourner preached in the pastor's absence; often he preached when the pastor was present. While a member at Little River during the 1890's, evidently after retiring from his pastoring of churches, Reverend A. J. Corn preached frequently.

For years the pastor was elected annually. Accounts reveal that a pastor was elected unanimously, reelected, received the majority of the votes, or (for example) received twenty-four votes while two other ministers received seventeen and two. Once the pastor resigned in May but was "unanimously reelected until Association meets in October;" he again submitted his resignation on September 2. The pastor following him was elected October 3, reelected the following October, but another year later received three less votes than the "new" pastor received.

Deacons were ordained and held office until death or resignation as long as their membership was in the church. There is no mention of women serving as deacons at Little River Church, but there were deaconesses in Beulah Church in the 1840's at least. One of the charter members of Hendersonville First Baptist Church was a deaconess.

In addition to pastor and deacons, the church would elect a church clerk to keep the records of the church and membership list. At first the clerk acted as treasurer also. Samuel Merrill is the first clerk at Little River mentioned in any information found. Members who served as clerk from 1891 through 1938 were Perry Merrill, A. J. George, M. L. Hamilton (seventeen years), Ossie E. Merrell, and Martin C. Shipman (who continued through 1945; all but one of these served a minimum of eight years. Serving in the capacity of treasurer from 1917 through 1938 were W. R. Kilpatrick (fifteen years), L. Vernon Gosnell, Martin C. Shipman, and Ossie E. Merrell (who continued through 1941). Perry Merrill and T. L. Picklesimer are known to have been church treasurer in earlier years.

Annual camp meetings were held for many years, beginning in the late 1700's or early 1800's when there were few organized churches and no meeting houses large enough to accommodate the crowds which began to gather for worship, as the religious movement, that had begun in Kentucky spread to North Carolina. The revival began in North Carolina under James McGready, a Presbyterian preacher. The camp meeting became important to the settlers of Western North Carolina. People from miles around would gather in a central place for days of worship and fellowship.

Baptists, (according to Benedict) the first to establish camp or field meetings "for motives of convenience and necessity and relinquished them as soon as they were no longer needful," held them near their meeting houses (generally small and surrounded with carefully preserved groves of wood). "In these groves the stages were erected, around which the numerous congregation encamped; and when they could be accommodated in the meeting houses, to them they repaired."

Methodists and Presbyterians had permanent sites. The following is an excerpt from Wilma Dykeman's The French Broad: "...The wagon was unloaded before one of the 'tents.' These were

actually rough cabins or shacks built of logs at first and later of lumber. Around their walls were built-in sleeping bunks of scaffolding, and the floors were usually dirt covered with straw. If the 'tent' was overcrowded, the father or some of the boys might sleep in the loft above or out in the wagon....The heart of the meeting ground was the 'arbor,' an open-air structure with a roof supported by stout locust posts....The tiered seats were made of slabs...."

Dykeman in The French Broad wrote. "The Presbyterians...may have inaugurated these camp meetings, but it was the Methodists who appropriated them into their history and made them their own."

Ada Allison wrote in her "Davidson River Day History, Brevard-Davidson River Presbyterian Church, Sunday, October 11, 1981," "The year is 1790; it is October and the harvest has been gathered in; it is time for 'camp meeting.' Wagons begin arriving pulled by well groomed horses; as the sun begins to climb higher in the sky, more wagons arrive-filled with entire families who will be spending the next two weeks in a religious service of praise and thanksgiving...The first visit to the walnut grove we find no buildings-just camp fires and preaching. Our second sojourn will find rough sheds and a Free Meeting House-so named because it being the only organized church west of the Swannanoa River and used by the different denominations as a meeting place for worship. One Sunday was set aside for the Presbyterians, one for the Baptists and one for the Methodists. The remaining Sundays were used by any group if a preacher or teacher was available. It was a noteworthy fact that all the adherents of the various denominations worked together in harmony to this plan for 70 to 75 years." Gone is any evidence of walnut trees, a meeting house, or a church building; but at the site on Deavor Road beside the Davidson River in Pisgah Forest is, on a large stone, a bronze plaque with the following inscription: "Walnut Grove, Site of Davidson River Presbyterian Church, 1800-1975."

In "Our Church History" (of Brevard First United Methodist Church) is the following information: "Prior to the Civil War the center of Methodist activity in this area was an annual two-week Camp Meeting, held where Camp Carolina now stands. 'Tents' housed Bishop Francis Asbury's followers' enthusiastic gatherings for years, until a group of 'bush-wackers' burned the encampment in the 1860's. A faithful group of Methodists had by then established a church in an oak grove, from which the congregation took its name. Oak Grove Methodist Episcopal Church, South took over the work of the Camp Meeting and became the mother of all Transylvania Methodism." (The campground was where the ^{Cave}Free Carolina Development is being built, Camp Carolina having been moved in 1982.)

Many of the campgrounds were used by different denominations. Methodists and Presbyterians met in general

meetings, uniting in preaching and in the observance of the Lord's Supper. Baptists were solicited to join in the union meetings; but because the communion services were a regular feature of the general meetings, only a few Baptist ministers took an active part in them. Baptists had camp meetings among themselves, and many individual Baptists united with the Methodists and Presbyterians in theirs.

A day's schedule might include sermons at eight o'clock, eleven o'clock, and three o'clock; in the evening there were more sermons. As much food as possible had been prepared at home and brought along, but there still was much cooking to do. Produce brought in the heaped wagons included hogs, sheep, chickens, vegetables, and melons along with the pans, plates, and silverware, as well as bedding, extra clothes, and Bibles. Sometimes the family cow was taken along.

Both the Methodists and Presbyterians also built their own buildings in Little River Community. Fewer families belonged to these denominations, and as most of their descendants moved away or became Baptists, the churches closed with members attending Methodist and Presbyterian churches in Brevard. More research is necessary to provide much information concerning these churches. The site of the Piney Grove Methodist Church was on Talley Road. There were at least two buildings, one having burned. Little Presbyterian Chapel was located near the road on property now owned by Ray and Lavonne Orr Israel. It was built around 1900, and services were held on Sunday afternoons until about 1910. Baptist relatives and friends, particularly the children, attended these services.

Baptists were more profoundly affected by the religious movement than any other denomination. The tendency for missions and for cooperation on the part of various associations evolved.

Revival services in the churches would last several weeks. There was often more than one visiting minister. In early years, even in wintertime, at the close of the series of meetings, baptizings were held in creeks and rivers. However, at least by December 1946, at Little River three were "waiting baptism sometime in the spring." There are no church records available for 1876-1881, but F. M. Jordan recorded a sad commentary concerning a revival in 1880 as follows: "(Dec. 17th) Brother Nelson Bowen and I began a meeting with Little River Church, in Transylvania County. The weather was cold and sloppy. The church people were colder than the weather, in comparatively a frozen state. The meeting lasted eight days...The church and people of the valleys of Crab Creek and Little River are in a deplorable condition, spiritually...." Yet, on January 16, he began a meeting at Enon and found that church "in a fine spiritual condition. The meeting progressed with great power for two weeks." Little River Church minutes show without comment that F. M. Jordan acted as moderator for a church conference and

preached at a second service followed by a business session in November 1907, and preached on August 1, 1909.

Associational meetings often lasted for four days and all sessions would be at the same church. Members of the host church and others in the community prepared food each day, and messengers and visitors were assigned to homes. In 1902 the Transylvania Baptist Association met at Little River for five days in August.

A resolution adopted by the messengers attending the 1915 associational meeting at Little River reads, "Resolved: That we the delegates to the Transylvania Association, do hereby tender our hearty thanks to the people of Little River (Church) and community for their bounteous hospitality so graciously extended." Preserved in the 1916 minutes of the association, referring to the previous annual session, is the following tribute: "The thirty-fourth anniversary of the Transylvania County Baptist Association was royally entertained by the church and community of Little River. Nothing in all the history of associational entertainments in this part of the country has ever surpassed, perchance never quite equaled the profuse hospitality displayed at this session. The people were able and proved themselves willing. So elaborate and profuse was the display of good things spread upon the public tables free to all as to extort from messengers and visitors remarks bordering astonishment. The entire community seemed to vie with each other in making their guests easy and happy. The hospitable spirit shown, the good will service rendered, and Christian fellowship enjoyed doubtless influenced the clerk to peculiarly write the last paragraph of his minutes: 'After a most interesting and profitable session the association adjourned.'"

In 1924 the association, meeting at Little River on October 15-17, adopted the following resolution: "We, the delegates from the churches of Transylvania Baptist Association, wish to express our sincere thanks to the members of Little River Church and to other citizens of the community for their kindness and genuine and bountiful hospitality in entertaining the association."

Out of the religious movement had come a demand for moral reform. Illustrative was the new attitude toward alcohol. S. W. Hamilton of Little River Church was chairman of the temperance committee in 1886 and gave the following report to the association: "...Those best informed upon the subject, say that within the United States there are 50,000 deaths annually caused by intemperance, and that there are \$400,000,000 expended in the traffic of intoxicants, 25,000 wives made widows, 100,000 children made orphans....We are glad to learn that Baptists are taking the lead in the cause of temperance. We believe that within a very short time all Christians will be united on this subject, and will vote for no man for any office who is not strickly a temperance man." (S. W. Hamilton served as clerk of the association for six terms.)

The 1894 associational meeting at Little River may have been a strained situation. A motion was made "that Little River be dropped from the roll for retaining, knowingly, in her fellowship a member guilty of store-keeping in a government distillery for a considerable length of time, and is known to be engaged in a government manufacture of spirituous liquors." The motion was withdrawn when "Bro. James McCall appeared before the chair, acknowledged the justice of the charge, and said he would personally see that the church would take action on the facts reported." Two churches were dropped from the roll for retaining members "selling and drinking whiskey." One of the churches was later reinstated during the same associational meeting when "satisfactory indications of reform" were shown; the other church was re-enrolled in 1895. Two other churches, similarly charged, "agreed to do all they could to bring about a better state of affairs," and had the motion that each be dropped from the roll withdrawn. The minutes also record, "The association receded from business and partook of a bountiful repast spread by the ladies of Little River Church and vicinity."

At the annual meeting of the Association in 1896, I. T. Newton was appointed to serve on a committee with J. C. Owen and S. A. Chambers to "call a meeting to devise means for the suppression of the whiskey traffic." Two churches were dropped from the association "on account of drunkenness in their members," and a committee was appointed to investigate the conduct of some other churches."

Those known to have been messengers to the Transylvania County County Baptist Association some time during the years 1886 through 1938 were as follows: S. W. Hamilton, E. Shipman, J. E. Merrill, R. M. Corn, C. H. McCall, P. C. Orr, Perry Merrill, G. W. Hart, J. A. McCall, B. W. Pickelsimer, W. T. Merrill, Joseph W. McCall, V. V. Shipman, M. R. Corn, E. M. Allison (fourteen years) Mark Osborne, H. Perry Moore (twelve years), M. L. Hamilton (nineteen years), A. J. George, Daniel Picklesimer, Ira Merrill, W. F. Merrell, W. J. McCrary, E. Allison, Lender Shipman, Willie R. Kilpatrick (nineteen years from 1895 through 1937 - then again in 1948), Volney Orr, W. J. Ray, M. M. McCall (ten years), G. C. McCall, A. B. McCall, John Fisher (ten years), Baylus Merrill, J. C. Capps (thirteen years), A. J. Beddingfield, P. P. McCall, A. R. Metcalf, Streeter Fisher, W. Mitch George, W. Luther Couch, Verda Kilpatrick (Dambacker), George Merrill, N. L. Ponder, A. B. McCall, Riley Merrill, Rena Merrill (six years from 1923 through 1938 followed by another six years), Sue H. Shipman (ten years during 1923 through 1938 - then nineteen more years since), Martin C. Shipman (five years before 1938 - then ten more years by 1970), Ossie E. Merrell, Charles Ashworth, T. L. Picklesimer, Seva M. Mackey (five years before 1938 and twenty-three since by 1980), Henry McCall, C. W. Hilemon, Elizabeth McCrary, T. E. Duncan, Martha McCall, Vernon Gosnell, Newton Pickelsimer (1931 and 1932 - then seventeen years during 1963 through 1982), Roscoe McCall, Flora Merrell, Dovie Garren

Fisher, Harold Merrill, Norma Hamilton (Merrill), Sophia McCall, Elmer Medford, and Edward Mackey. In his obituary in the 1917 Association Minutes it is stated that Samuel Merrill "was, in bygone days, an unfailing messenger to the association."

[Since 1938 those who have served as messengers to the association for at least five years include the following: F. M. Barnes, Flora Pickelsimer (sixteen years), John T. Neal, Elmer A. Kilstrom, Reba Kilstrom (thirteen years), Fred Kilstrom (eight years), Margaret G. Kilstrom, Letha Cox, Ruth Mackey Jesse Bailey (twelve years), Gola Hudgins, George Hudgins, Viola Medford, and Howell Medford.]

Elisha Montgomery Allison was the Sunday School Superintendent at Little River Church for several years and was a deacon. He was often a delegate to the yearly meetings of the association and very active in the association work as well as the Western Baptist Convention, of which he was declared a life member. In 1903 he was appointed to serve with F. M. Jordan and J. R. Owen on a committee "to organize the Sunday Schools of this county that they may do more efficient work." Others who were at some time superintendent of the Sunday School at Little River up until 1938 were J. C. Capps, W. R. Kilpatrick, N. L. Ponder, Charles Ashworth, T. E. Duncaan, and L. Vernon Gosnell.

Recorded in Transylvania County Baptist Minutes of 1905 is this item: "Cathey's Creek, Glady Branch, Little River, and Toxaway Churches with commendable zeal, personal sacrifice, and pride for the cause have built commodius meeting houses reflecting honor on each community." The following is taken from the 1909 Minutes: "Little River and Toxaway are the last to rejoice in a completed house. This joy seems not to be confined to the members only, but tends to give new life to the entire community."

The church minutes do not clearly show the complete story, but do reveal the struggle of a building program. Back in June 1895, a committee (M. L. Hamilton, W. F. Merrell, and W. R. Kilpatrick) had been appointed responsible for repairs to the church building. On July 26 of that year M. L. Hamilton, Ella P. Wilson, and Perry Merrill were appointed to a building committee. On March 24, 1896, the cost for repairing the church was reported to be \$172.28; at that same date, a vote was taken to decide "whether the church building be removed or not-- which election decided that the building be removed. A committee to learn who will furnish lumber on subscription and who will furnish good lumber the cheapest. Committee's names: M. L. Hamilton, W. F. Merrell, W. R. Kilpatrick, G. A. Williams, M. R. Corn, and E. M. Allison. Committee to report as soon as possible." There is no further mention of the building for two years.

On June 3, 1898, there is this reference, "By motion that some plan be agreed upon about building or repairing our church house." Minutes for the July meeting read, "By a motion the

church building is to remain where it stands. The building committee resigns." However, M. L. Hamilton and Perry Merrill were reappointed along with E. M. Allison. Ella P. Wilson had been "dismissed by letter" in March the year before.

The next mention of the building is August 5, 1899, when "a building and repairing committee (was) appointed for the church house at Little River viz M.L. Hamilton, H. P. Moore, Edward Shipman, W. R. Kilpatrick, E. M. Allison, Perry and W. F. Merrell." September 3, 1899, plans of the building committee were approved.

Lacking is any further discussion in the minutes until on December 15, 1901, "it is ordered that the building committee make their report on the next regular meeting." There was no meeting in either February or March. April 6, 1902, it was decided "by motion of the church the lumber that Brother M. L. Hamilton has at the church be received and settled for the same." On May 18 "the building committee was released. M. L. Hamilton, H. P. Moore, and E. M. Allison agree to build or repair one-fifth each, W. F. Merrell, M. R. Corn, W. R. Kilpatrick, and Perry Merrell one-tenth each the Little River Church House."

(Missing from the minute book is a sheet that should have contained minutes for July 1903 through February 1904.) March 26, 1904, the "building committee appointed two years ago resigned." At the conference on September 30, 1905, a meeting was called for October 8 to arrange to pay bills due on the church building. On October 8 the amount received for the building was six hundred fifty dollars. On November 11, T. E. B. Justus, H. P. Moore, A. J. George, and E. M. Allison were "put on a committee to take a collection to settle what was due on the church and to report on the following day; (the) committee (was) relieved on the following day... Collection was taken up, the results being \$29.00 paid in and the remainder vouched for to be in (in) 90 days." At the church conference in April 1906, the clerk was asked to "get up a subscription list for the purpose of building seats for the church. Subscription was taken up on the following day, the results being 59 dollars subscribed to be paid against next meeting." The building committee "was relieved" in October.

June 8, 1907, "M. L. Hamilton, W. F. Merrell, and A. J. George were put on a committee to arrange the building of the seats for the church and to improve the church grounds." February 29, 1908, "the church proceeded to raise eight dollars (\$8.00) for work done on the church edifice." On April 4 "a collection was taken for work done on the church building amounting to \$8.00, the full amount owed." On July 4 "a collection was taken amounting to \$2.50 in payment on the church organ." On March 6, 1909, "the committee...to purchase and erect a bell to the church" reported and was relieved.

On January 2, 1910, the following were assigned to a committee on improvement of the church grounds: E. M. Allison, M. L. Hamilton, W. F. Merrell, M. C. Corn, T. L. Picklesimer, A. J. George, and J. C. Capps. The committee's report on March 5 included plans for building a rock wall around the yard, straightening and repairing "the rock wall at the public road so as to stop all passageways through the grounds except the one now in use entering the grounds south of the house," laying off drives, and planting shrubbery, with the suggestion that the church "make a collection or subscription ample to do the work and that it be done at the earliest date possible."

On November 13, 1932, the church approved a motion made that Sunday School rooms be built. J. F. Scott, A. B. McCall, W. R. Merrill, Otis Merrill, and Martin C. Shipman were appointed on a building committee "to draw up plans and figure the cost of the rooms, both under the church and to the back of church." January 22, 1933, "the body voted to make an effort to raise funds to build classrooms for the Sunday School." On September 6, 1936, at a church conference, it was voted "that the church would endeavor to solicit funds to build Sunday School rooms at the back of the church." (There was still discussion about finishing the Sunday School rooms mentioned in the minutes of November 1947.)

In the early years, church conferences were generally held once a month on a Saturday (either 11:00 a.m., 2:30 p.m., or at night). When the church had preaching only once a month, the business meeting was the day before the Sunday preaching services. Members were expected to attend, and there would be "roll call." Also there would be a sermon on Saturday. The church was having Saturday business meetings as late as 1936, although by then there is usually no mention of a sermon, and conferences were sometimes on Sundays; the resolution forbidding the transaction of business on Sunday had been revoked in 1930. Only two conferences are recorded for 1938, January 2 and January 30. There is a summary of church activities for the year which includes a record of the number of baptisms (ten), number received by letter (two), and average Sunday School attendance (fifty), along with a list of the messengers to the Association and total expenditures (\$729.27, with six percent going to foreign missions and fourteen percent to the orphanage).

Discipline was of much concern in Baptist churches in bygone days. Sometimes there were "bitter and prolonged church trials." The order of business when the church met in conference included the question of fellowship. According to the minutes of Little River Church, sometimes a committee would be appointed "to labor with certain members to bring them on terms as brothers." Apparently it was often very active members that "the church preferred a charge against...the case to be tried...." The "charges" made against members included those for offending a brother, saying hard things against each other, slanderous talk about the pastor, fighting, swearing, using profane language,

hauling crossties on the Sabbath, disorderly conduct, fornication and adultery, contempt on the church, dancing, heresy (for joining the Methodist Church), being drunk, making and selling intoxicating whiskey, trying to defraud, and larceny. A member would be selected to notify the person charged to "appear at the next meeting." Sometimes someone was designated "to get up the evidence." When "the case was taken up," the individual was usually "restored to fellowship" if he/she "acknowledged to the charge and confessed all his faults." In other instances, the accused member "refused to acknowledge" and was "excluded from the fellowship of the church," sometimes to be "restored" later after making satisfaction to the church.

A committee might be appointed from another church or churches to help settle a problem. On record is a request to Little River Church from a sister church "asking this church to send a committee...to assist them in some church difference." Sometimes the church gave the involved members a time limit "in which to settle their differences and required them to make the effort." The following action of June 16, 1901, seemed sometimes to have been forgotten: "By motion of the church it is resolved that if any brother being overtaken in a fault shall confess the same to the church in conference and that if no objection, the same shall be received by common consent and no record made of it." At least once a brother asked the church "to withdraw fellowship from him as there were things in the church he did not like." Two members were appointed to "investigate with" said brother, who later "made acknowledgment for a note he wrote the church."

Before letters of dismissal were granted misunderstandings had to be straightened out. In one instance, a couple's first request for their letters was "refused-- to be referred to the next meeting." The husband's letter was granted in December, but the deacons and two other members were to take the wife's "case and report it all settled satisfactory" before her letter would be granted. In January after the report, which included that "if she had hurt his (the pastor's) or anyone's feelings she was sorry for it," her letter was granted.

Church letters were given to the individual member to take with him to the next church he joined. Sometimes it was a long time, if ever, before members united with another church. Records do not date the time when the policy changed at Little River. Carr's Hill, a sister church in the county, decided in 1912 to put a time limit on church letters by stating they were "good for ninety days." This was to encourage persons to associate with another Baptist group.

As inferred previously, even after the resolution in 1901 not to record cases in which those involved acknowledged the fault, occurrences were noted into the 1930's. Some reading this in 1984 will recall instances, know first-hand what happened, and have their own opinions as to whether or not the acts of church

discipline were motivated by genuine love for God and the individual members of His church at Little River, including love and care for those blamed, and by real concern for the advancement of the cause of Christ. If after these many years, there are actions the church or individuals have failed to take and can still be taken, hopefully those steps in restitution will emerge.

Most accounts are not very detailed. One of the last cases involved a notable and long-time member of the church, "charged with treating the church with contempt." The involved member "asked that the church grant him a request which was granted--the request that he select two men, the church two, and these four men select the fifth man, and let these men decide the case....He would abide by the decision of this committee." The church granted this request. At the next conference both the church and the accused member "accepted the recommendations and agreed to abide by them." Findings included that both sides had been wrong and manifested an unchristian spirit; this had "been due to misunderstanding between the parties concerned and general tattling through the community, ...the situation aggravated by poor church management." Recommendations were that "all parties come together in a Christian spirit and forgive and forget as far as possible all differences in this matter;....carefully study Ephesians 4:30-32;" and the brother, pastor, and deacons "meet on fifty-fifty basis and without discussion shake hands in a real brotherly spirit, thereby showing their willingness to bury the past and to work together in the future for the advancement of the kingdom and the glory of the Lord Jesus Christ and the salvation of the lost."

Baptist churches extended invitations to each other to participate in communion services. Cited here are several illustrations taken from the church minutes. On June 27, 1891, "the church set apart that they have a communion meeting the fourth Sunday in August. A general invitation was given to sister churches to be with the church on that occasion." On May 21, 1892, it was voted "that this church meet Crab Creek on the first Sabbath in June on a communion occasion." In November 1893, it was voted that "the next meeting be a communion--motion to invite sister churches viz B. W. Picklesimer to Enon, Edward Shipman-Holly Springs, Joe McCall-Crab Creek, W. R. Corn-Laurel Creek, the pastor (J. J. Gray) and A. W. Beck and A. J. Corn to give a public invitation to sister churches." "All in union" state the minutes of the conference on December 23; on Christmas Eve "the church held a Communion meeting."

The Relief and Annuity Board of the Southern Baptist Convention was organized in 1918. An appeal was made "for five million dollars with which to endow and carry on its work." In the 1920 minutes of the association, in response to an inquiry about his eligibility to receive three hundred dollars a year from the annuity fund, Elijah Allison is quoted, "I have never received anything directly from the board. But I have been

kindly remembered and aided by the convention and friends throughout the state. God has taken wonderfully good care of me through His people. The convention at one time gave me sixty dollars, and I have received checks from many friends in the state, with letters like apples of gold...." A special collection was taken for F. M. Jordan and E. Allison at the 1920 associational meeting; the twenty-two dollars and thirty cents raised was divided between them. They shared equally the collections of sixteen dollars and sixty-nine cents in 1922 and thirty dollars in 1923.

No one was listed in the Salem Association Minutes as supplying the pulpit at Little River in 1841; delegates to the association from Little River were B. King and F. Alleson (Allison). B. King was probably Benjamin Franklin King, Jr.; B. King, Jr. and E. Hightower had been the church's messengers in 1840. Benjamin, Sr. died in May 1841; he had attended the association in 1840 as a delegate from Cathey's Creek. Included elsewhere, in the biographical sketches, is information about Benjamin King, Sr., who was pastor of Cathey's Creek Church, oldest church in Transylvania County, from the time of its reorganization in 1813 until 1840 or 1841. The church met in homes in various parts of the county up and down the French Broad Valley from Francis Allison's (near Penrose) to John C. Galloway's (south of Rosman). Very likely Little River Baptists were influenced by their minister neighbor Benjamin King, Sr. It is also probable that some of this King family became members of Little River Church. D. King and James King were two of Little River's delegates to the Salem Association in 1844; Benjamin King, Sr. had sons named David and Daniel and a younger brother named James. Daniel King was a messenger in 1846 to the Salem Association; D. King was a messenger in 1849 to the Union Association. Although there are reasonable assumptions, such conclusions are debatable, for (as reported in the 1916 Transylvania County Baptist Association Minutes) Little River Church has lost the record of her early history. Francis Allison was a member at Little River and most probably filled the pulpit at times. In 1841 there was no one listed under "by whom supplied" for Little River.

Listed in the Salem Association Minutes as pastor of Little River Church in 1849 was H. W. Patterson, and delegates were E. Hightower, J. M. Fefner (Hefner), and A. McCaul (McCall). Peter Owen was moderator of the Salem Association. In 1849 messengers from Little River to the second anniversary of the Union Association were Samuel King, E. Rice, A. McCaul (McCall), and D. King; James Blythe was listed as pastor. James Blythe was moderator and Benjamin King, Jr. was clerk of the Union Association.

In the 1850 Salem Minutes P. Owen was listed as pastor at Little River, and A. McCall was a messenger. Listed in the Union Minutes as pastor of Little River was James Blythe, and

messengers were F. Allison, Daniel King, A. McCall, and B. P. Kilpatrick. Again moderator of the Union Association was James Blythe with Benjamin King, Jr. clerk. F. Allison was appointed to "a committee on Union Meetings, who report...First Union Meeting at Little River Church." Also the Union Minutes record that the messengers "agree to republish the causes which led to the organization of the Union Association and append to these minutes."

In 1851 B. T. Aikens was a delegate from Little River Church to the Salem Association; no pastor was listed under "by whom (the church was) supplied." In 1852 Little River sent no report or delegates to the Salem Association, being the only member church that year not reporting and attending. Again in the years 1853, 1854, and 1855, Little River Church was not represented and sent no report to the Salem Association.

Union Association Minutes for 1851-1853 were not located. Delegates to the Union Association from Little River in 1854 were S. Allison, J. Osborne, and J. M. Osborne, and James Blythe was listed as pastor. James Blythe was moderator and J. H. Duckworth clerk of the Union Association in 1854 and 1855. In 1855 Little River was not mentioned as a member of the Union Association.

A resolution passed at the 1855 Union Association reads, "Resolved That the Convention of Little River has settled the difficulties between the Salem and Union Associations." However, a resolution passed at the 1855 Salem Association indicated "serious difficulties," that the association felt "deeply distressed" that "the late effort to unite the Salem and Union" Associations had not accomplished such, and that they could not "ratify the terms of the Little River Convention without sacrificing the doctrines of the Bible." In 1856 there is no mention of Little River Church in the Union Association Minutes; J. H. Duckworth was still the clerk. In 1856 delegates to the Salem Association from Little River were J. Osborne, J. M. Osborne, and J. McCall; James Blythe was pastor. H. W. Patterson was actively involved in the association, serving as pastor of Freman's Friendship Church, Tryon.

James Blythe was pastor at Little River in 1860. The list of Ministers in the Western Baptist Convention contained the names of three living at Little River: E. Allison, J. H. West, and James Reid. E. Allison and James McCall were delegates to the fourth annual session at Rock Spring Meeting House in Polk County August 30 to September 3, 1860.

In 1861 Silas Beck was a delegate from Little River Church to the Salem Association meeting August 30 through September 2 in Hendersonville. It is not known whether or not he was a minister. James Blythe and J. H. Duckworth each served on a committee to make a report and represented the Salem Association; E. Allison was listed among the "individual" delegates.

According to Salem Association Minutes, J. Ammons was the pastor at Little River in 1862. The conclusion reached from the known facts is that this could have been John Ammons, who lived at Mars Hill. According to the 1862 Western Baptist Convention Minutes, delegates from Little River Church were J. B. Marsh, L. M. Berry, and G. W. Rollins. Ministers in the convention included James Reid living at Little River, J. B. Marsh, E. Allison, and J. H. West at Davidson River, J. H. Duckworth at Cathey's Creek, and James Blythe and A. J. Corn at Hendersonville. Each of these ministers is listed in the 1863 minutes with Elder J. B. Marsh, pastor, the delegate from Little River Church. John Ammons was one of the delegates from the French Broad Association both years.

In the composite roll of ministers who served in the Western North Carolina Covention (1858-1897), J. H. West is listed at Little River (1858-1860) and at Davidson River (1861-1874). This suggests the possibility that he could have preached at Little River Church.

Adam Jefferson Corn is not listed at any time as pastor at Little River, but he was often on the scene from the time of the earliest available minutes until his death in 1900.

On the following pages is information, along with related data, concerning ministers who have been pastors at Little River as well as other ministers known or believed to have been associated with the church. Sue Shipman and Sophia McCall did extensive research to locate people who could provide information. Katherine Bradley researched the church records for available information. She has prepared a file that includes much of the material used in this history. Additional information and corrections will be added as received; anyone should feel invited and welcome to contribute.

* * * * *

"And Joseph died and all his brethren, and all that generation.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

Exodus 1:6-7

"In a very significant way, men and nations are what they remember. We are always influenced, and to a certain degree shaped and molded, by what we remember. What we 'remember' is far more than what we can 'recall.'"

(Broadman Comments, 1964)

"....We cannot escape history. We...will be remembered in spite of ourselves...." (Abraham Lincoln)

PASTORS OF LITTLE RIVER BAPTIST CHURCH

<u>Date</u>		<u>Association</u>
1838-1840	James Blythe	Salem
1841	Delegates but no pastor listed	Salem
1842-1844	Robert Jordan	Salem
1843	Jacob Cantrell also	Salem
1845-1847	James Blythe	Salem
1848-1849	Hampton W. Patterson	Salem
1849-1850	James Blythe	Union
1850	P. Owen	Salem
1851	Delegate but no pastor listed	Salem
1852-1853	No delegates; no report	Salem
1851-1853	Minutes not located	Union
1854	James Blythe	Union
1854	No delegates, no report	Salem
1855	Church not listed	Salem
1855	Church not listed	Union
1856-1858	James Blythe	Salem
1859	Hampton W. Patterson	Salem
1860	James Blythe	Salem
1861	J. H. Duckworth	Salem
1862	J. Ammons	Salem
1863	J. B. Marsh	Salem
1864	Minutes not located	Salem
1863-1866	Minutes not located	Transylvania
1865-1866	Church not listed	Salem
1867	J. H. Duckworth	Transylvania
1868-1871	Minutes not located	Transylvania
1872	J. H. Duckworth	Transylvania
1873-1874	Minutes not located	Transylvania
1875	Asa W. Beck	Transylvania
1876-1881	Minutes not located	Transylvania

[The church has remained in the Transylvania (County) Association since its organization in 1881 or 1882.]

1882	Asa W. Beck	1916-1917	J. F. Morgan
1883	No delegates, no report	1918-1919	John J. Slattery
1884-1885	Minutes not located	1919-1922	Jesse W. Corn
1886	Asa W. Beck	1922-1923	E. G. Ledford
1887	D. B. Nelson	1924-1926	C. W. Hilemon
1888	J. H. Duckworth	1926-1928	John F. Scott
1889-1891	J. J. Gray	1928-1930	A. L. Vaughn
1891-1892	R. F. Hamilton	1930-1934	Walter Holtzclaw
1892-1894	J. J. Gray	1934-1937	C. W. Hilemon
1894-1899	Elijah Allison	1937-1938	Arnold E. Edney
1899-1900	R. F. Hamilton	1938-1941	Sherman Patterson
1900-1901	Elijah Allison	1942-1944	J. A. Anderson
1901-1905	Isaac Newton	1945-1946	P. L. McMahan
1905-1906	Oscar Orr	1947-1952	F. M. Barnes
1907	J. J. Gray	1952-1958	John T. Neal
1907-1911	John W. Briggs	1958-1963	Jarvis Brock
1911-1912	J. L. Brookshire	1964-1965	Ramon Ergle
1912-1914	Elijah Allison	1965-1970	Hartsell Grubbs
1914-1916	J. R. Liner	1970-1983	Jesse Bailey
1916	Elijah Allison	1984	Ronald Ryan



J. H. Duckworth
1861, 1867, 1872,
1888

PASTORS
of
LITTLE RIVER
BAPTIST
CHURCH



John Ammons
1862



J. B. Marsh
1863



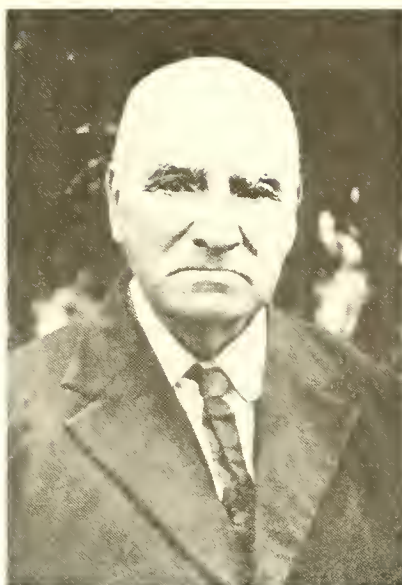
D. B. Nelson
1887



J. J. Gray
1889-1891,
1892-1894,
1907



R. F. Hamilton
1891-1892
1899-1900



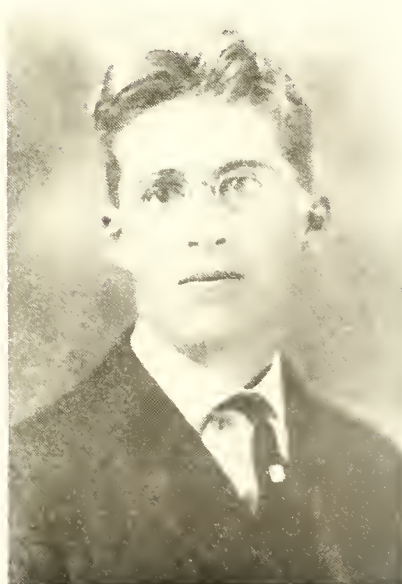
Elijah Allison
1894-1899
1900-1901
1912-1914



I. T. Newton
1901-1905



J. L. Brookshire
1911-1912



J. J. Slattery
1918-1919



Jesse W. Corn
1919-1922



E. G. Ledford
1922-1923



C. W. Hilemon
1924-1926
1934-1937



John F. Scott
1926-1928



Walter Holtzclaw
1930-1934



Arnold Edney
1937-1938



Sherman Patterson
1938-1941



J. A. Anderson
1942-1944



P. L. McMahon
1945-1946



F. M. Barnes
1947-1952



John T. Neal
1952-1958



Jarvis Brock
1958-1963



Ramon Ergle
1964-1965



Hartsell Grubbs
1965-1970



Jesse Bailey
1970-1983



Ronald Ryan
1984



Homecoming - 1941

PASTORS OF LITTLE RIVER BAPTIST CHURCH

JAMES BLYTHE

1838-1840, 1845-1847, 1849-1850, 1854, 1856-1858, 1860

James Blythe was born November 27, 1808. He and his wife, Martha Nelson Blythe, united with Beulah Baptist Church on profession of faith and were baptized in September 1835; his father, Jesse Blythe, was a deacon in Beulah Church.

On December 31, 1836, Beulah Church licensed James Blythe to preach and on July 1, 1837, ordained him to the ministry. He assisted in the constitution of Little River Baptist Church and became the church's first pastor. He was also the first pastor of Hendersonville First Baptist Church. Salem Baptist Association statistics show he served the following churches: Little River and Cathey's Creek in Transylvania County and French Broad, Beulah, Hendersonville First, Ebenezer, Refuge, Mud Creek, Green River, Mountain Page, Crab Creek, Mount Moriah, and Saluda in Henderson County. He was instrumental in the organizing of many churches; the last he led in constituting was Saluda First Baptist, preaching the didicatory sermon sitting in a chair.

Meager information concerning the early history of Little River Baptist Church indicates James Blythe was pastor at Little River in 1838-1840, 1845-1847, 1849-1850, 1854, 1856-1858, and 1860. Robert P. Hamby's Brief Baptist Biographies noted that a summary of Salem Association statistics show he served Little River twelve years. Information found in this research shows his being pastor of the church as part of the Salem Association for ten years and as part of the Union Association three years. For two of those three years the church was represented in the Union Association, there were obviously factions among the members, as a different pastor was reported in the Salem Association Minutes.

When James Blythe answered the call to preach, he could not read. His wife taught him to read, and he began Bible study in earnest. He felt his first sermon was a complete failure and walked out of the camp meeting (at the campground which was where Faith Bible Church on the Kanuga Road in Henderson County is now located) without saying a word to anyone. He was so embarrassed that he would not take the road home lest he might meet someone. He walked through the woods the six or more miles to his home, thinking he would never try to preach again. According to reports, it took much prayer and soul searching for

him to regain faith and enough courage to follow the Holy Spirit's direction to preach.

The James Blythes first settled in a home built about one mile from Beulah Church on his approximately fourteen hundred acres of land that reached from the mouth of Big Willow Creek to the top of Mt. Hebron. He sold this property to Robin Blythe, moved to Georgia, returned to buy back part of the land he had sold to live again on Willow, until he again sold and moved to Hendersonville.

James Blythe served as clerk of the Henderson County Superior Court. He published the first newspaper in Hendersonville. He was a main contributor of time and money to Judson College, established by the Western North Carolina Baptist Convention and in operation in Hendersonville from 1879 until 1892. He served several terms in both houses of the State Legislature and had the reputation as an active and conscientious legislator.

On November 23, 1826, he married Martha Nelson, daughter of Abraham and Elizabeth Nelson. They had nine children. Martha Nelson Blythe died in 1888. James Blythe was married a second time to Martha Williams.

He died at his home in Saluda on December 14, 1897, at the age of eighty-nine years. He was afflicted with cancer on the face during his last few years. Except for two years in Georgia, his life had been spent in Western North Carolina. He was buried at Refuge Church Cemetery. The funeral was conducted by Amos Isaac Justice.

ROBERT H. JORDAN

1842-1844

Robert Jordan, the son of Thomas, Jr. and Susan Patterson Jordan, was born in Virginia in 1777; he died sometime after August 6, 1863. He had seven siblings. His brother Joseph lived at Davidson River; another brother Archibald lived near Dunn's Creek. He married Susannah Allen, who was born in 1789 in Virginia and died in 1879. They had fourteen children. Susannah A. Jordan and her oldest child, Elizabeth J. Allen-who lived to be 101 years old, are buried in Town Creek Baptist Church Cemetery near Talking Rock, Pickens County, Georgia. Two sons were killed during the Civil War, Benjamin in Florida and Robert Jr. (the youngest child) in Texas.

From 1815 until 1838 Robert Jordan served in the French Broad Association. Records show that Benjamin King, Sr. was pastor of French Broad Church in 1815 and that he, Robert Jordan,

and William Morgan were messengers to the associational meeting with Bethel Baptist Church in Burke County in August of that year. Robert Jordan lived at Cathey's Creek and was a charter member of Cathey's Creek Church, constituted in 1822 as a separate and distinct church. He was licensed to preach in October 1819, by Cathey's Creek Church (then known as Arm of French Broad Church) and ordained September 21, 1822, by Beulah Church, of which he also was a charter member. He was one of the ministers who helped constitute Mills River Baptist Church (also a branch of French Broad Church) and East Fork Baptist Church (an arm of Cathey's Creek). Robert Jordan served as a messenger from the French Broad Association to the Saluda Association in 1831.

He was pastor of Beulah Church for sixteen years, from the time of his ordination until November 3, 1838, about the time that twenty-six members of Beulah withdrew from the church to constitute Little River Church. Each year from 1822 until 1838, Beulah Church appointed Robert Jordan as a messenger to the French Broad Association.

He was moderator of the French Broad Association in 1838, and as pastor of Beulah Church, was a participating minister when the Salem Association was formed; he was chosen to be the first moderator. He served as moderator of the Twelve-Mile River Association in upper South Carolina in 1839-1840. He ministered in the Salem Association for ten years and in the Twelve-Mile River Association at least sixteen years. He, more than once, was a corresponding messenger to the Twelve-Mile River Association from the Salem Association and preached the introductory sermon at the Salem Association in 1844.

Records show Robert Jordan was pastor of Little River Baptist Church in 1842, 1843 (with Jacob Cantrell), and 1844 and indicate that he was also pastor of East Fork and Cathey's Creek during those years. Other churches he pastored include Mills River in Henderson County and Middle Fork of Saluda River, South Carolina.

He moved to Gilmer County, Georgia, about 1849. He was the leader in the constitution of Town Creek and Talking Rock Churches and pastored each.

The 1913 report on the orphanage given at the associational meeting of Transylvania Baptists by H. P. Moore, a messenger from Little River Church, contains in part, "... A valuable gift^o has been made to the orphanage consisting of 375 acres of land in Transylvania County by Misses Mary and Victoria Galloway. This place is estimated to be worth \$25,000.00...." The Galloway sisters' maternal grandfather was Joseph Jordan, brother of Robert Jordan.

JACOB CANTRELL

1843

Jacob Cantrell was born in 1780. He died in 1853 and was buried in Georgia. His wife's name was Elizabeth.

During a session of the French Broad Association at Cane Creek Baptist Church (Henderson County), Jacob Cantrell was ordained to the ministry August 21, 1830, by the request of Ebenezer Baptist Church (Henderson County) where he was a member. Also ordained that day were William Thomas Stradley, the first pastor of Mount Pleasant Baptist Church (now Asheville First Baptist) where he served for forty-five years, and John Lyons, whose name appears often in association with ministers who served at Little River.

After a short pastorate at Mountain Page Baptist Church in Henderson County, Jacob Cantrell was succeeded by Benjamin King, Sr., who supplied for a brief time. Jacob Cantrell, Robert Jordan, and William Mintz (Mince) helped constitute the Mills River Church (also in Henderson County) on June 27, 1835. Jacob Cantrell was the first pastor of Crab Creek Baptist Church and served the years 1838-1839. In 1844, the year following his time at Little River, he was again serving the Mount Moriah Church at Edneyville. In 1842 Jacob Cantrell and John Lyons apparently had shared the ministry at Mount Moriah as Jacob Cantrell and Robert Jordan did at Little River in 1843.

Jacob Cantrell was an active participant in the Salem Association. In 1842 he preached the introductory sermon. In 1839 he was a corresponding messenger from the Salem Association to the Tiger River Association, in 1841 to the Ten-Mile Association, and in 1843 to both the Green River and Broad River Associations. In 1845 he was a visiting minister to the Salem associational meeting.

HAMPTON W. PATTERSON

1848-1849, 1859

According to dates on their tombstones, Hampton W. Patterson was born June 8, 1806, and Elizabeth Moore Patterson's birth date was March 4, 1809. (Birth dates listed in the Historical Outlines of the Patterson, Hamilton, Osteen, and Pickelsimer Families include Rev. H. W. Patterson on February 18, 1800, and Elizabeth Moore Patterson on February 16, 1810. An account in The Piedmont of a reunion in 1921 has Rev. H. W. Patterson born February 18, 1806, and married March 4, 1826.) H. W. and Elizabeth Patterson had eleven children. One son was Luther

Calvin Patterson, the father of Sherman Patterson who was one of Little River Church's pastors.

H. W. Patterson was born in Virginia, moved to Rutherford County in North Carolina, and was ordained to the ministry by Mountain Creek Baptist Church in Rutherford County. He was pastor at Little River in 1848 and 1849 during the time of conflict discussed elsewhere, then again in 1859, having been at Crab Creek in 1858.

Baptist ministers serving churches in the Green River Association in 1844 included Hampton W. Patterson at New Bethany (McDowell County), Montford's Cove, Bill's Creek, and Round Hill (last three in Rutherford County).

Refuge Baptist Church in Henderson County, a branch of Ebenezer Church, was organized July 13, 1847; the presbytery consisted of H. W. Patterson, James Blythe, and Noah Parr Corn. Liberty Baptist Church at Edneyville in Henderson County also came out of Ebenezer Church and was constituted at H. W. Patterson's house in March 1848.

H. W. Patterson was active in the Salem United Baptist Association, serving as moderator in 1853 and 1854. In earlier years he had been a messenger to the Salem Association from the Catawba River Association and from the Broad River Association, preached, and served on committees. Churches he served in the Salem Association included Laurel Springs in McDowell County, Foreman's Friendship at Tryon, and Stone Mountain. In 1849 he was a messenger to the Western Baptist Convention. The composite roll of ministers who served in the Western North Carolina Baptist Convention (1858-1897) lists Hampton W. Patterson at Davidson River (1858-1878) and at Pigeon River (1874-1892).

H. W. Patterson died February 28, 1880, and is buried at Holly Springs Church Cemetery in Henderson County. Elizabeth M. Patterson died February 15, 1901, and is buried at Holly Springs.

Hester Hamilton Hart, a member of Little River Church, is the great granddaughter of Hampton W. and Elizabeth Patterson. Other descendants whose church membership is at Little River presently are great-great grandchildren Mary Lou Hamilton Rhodes and Melvin Hamilton as well as some of their children and grandchildren.

PETER OWEN

1850

According to the minutes of the Salem United Baptist Association, P. Owen was pastor of Little River in 1850. (James Blythe was reported as pastor in the Union Association Minutes in 1850.) H.W. Patterson, who had been pastor in 1848 and 1849 (James Blythe listed in the Union Association Minutes as Little River's pastor in 1949) and served again in 1859, preached at the session and was the association's representative to the Western Baptist Convention.

Peter Owen was active in the Salem Association. In 1845 he and Robert Jordan were two members of the arrangement committee. Peter Owen, James Blythe, and Jeremiah Osborne were appointed to write corresponding letters to the other associations. That year Peter Owen, pastor of Cane Creek Church at Fairview in Buncombe County, preached and was appointed to prepare the circular letter for the next association, at which he was appointed to the committee on Sabbath Schools. In 1847 Peter Owen preached the introductory sermon and served with H.W. Patterson and James Blythe on the committee to make arrangements; (both Blythe and Patterson preached during the associational meeting). In 1848 and 1849 P. Owen was moderator of the association. In 1849 Elders Owen and Patterson served on the "committee to arrange business;" P. Owen was appointed as a messenger from the Salem Association to both the Green River and French Broad Associations.

A Peter Owen had been the first clerk of the Liberty Baptist Association and served in that capacity for ten years.

JAMES HAMLIN DUCKWORTH

1861, 1867, 1872, 1888

James Hamlin Duckworth was born October 13, 1819. His father was John McCamy (McCammey) Duckworth, who was born in 1797 and died March 2, 1887, and his mother was Sarah Hamlin Duckworth, born in 1799. He was ordained to the ministry by Cathey's Creek Baptist Church. When Transylvania County was formed in 1861, two of the Justices of the Peace were James H. and William Duckworth. James Duckworth was Clerk of Superior Court in Transylvania County (1882-1886) and Postmaster in Brevard (1889-1891).

J.H. Duckworth was pastor at Little River in 1861, 1867, 1872, and 1888. J. Ammons was pastor in 1862; J.B. Marsh in 1863; Asa Beck in 1875, 1882, and 1886; and D.B. Nelson in 1887.

Not many records were found for the years 1864-1885; missing includes the names of the pastors for the years skipped in the two preceding sentences. Very likely Jimmy Duckworth ministered at Little River at other times during those years. Listed in Hamby's Brief Baptist Biographies is the composite roll of ministers who served in the Western North Carolina Baptist Convention (1858-1897). James Henry [sic] Duckworth is listed at Cathey's Creek (1861-1872), Brevard (1873-1885), and Calhoun-now Penrose (1886-1890). All indications are that the entry should read James Hamlin Duckworth.

The Transylvania Baptist Association was organized in 1863 at Little River Church under the leadership of J.H. Duckworth. In 1867, at the time of the fifth annual session held with Crab Creek Church, J.H. Duckworth was pastor at Little River Church as well as Corinth (no longer in existence) and Macedonia, both listed in the minutes with Cherryfield addresses. He was the second pastor of Enon Church. Other churches he pastored include East Fork, Rocky Hill, and Cathey's Creek.

Although the records are not clear, the conclusion reached is that the Transylvania County Baptist Association was organized in 1881 at Crab Creek (even though in Henderson County), with the first annual meeting held in 1882 at Brevard First Baptist Church. J.H. Duckworth was elected moderator and continued to serve through 1888. In 1886 J.H. Duckworth was appointed as a delegate to the Western North Carolina Baptist Convention.

Jimmy Duckworth married Nancy Garren, who was born in 1820 and died in 1863. His second marriage was to Mary L. Hightower (1833-1921) by whom he had two sons and five daughters (John Manning, Samuel Jones, Sarah, Rachel, Mary, Harriet, and Nancy Camilia Duckworth; Nancy Camilia married Joseph Alley Bryson). James Hamlin Duckworth died April 27, 1891, and was buried in the Duckworth Family Cemetery at Selica. His body was moved to Pisgah Memorial Gardens at Pisgah Forest when the new road to Rosman was built.

JOHN AMMONS

1862

John Ammons was the oldest child of Stephen and Lovada Ammons. He was born July 4, 1831, at Gabriel's Creek in Yancey (now Madison) County. In October 1850 he married Sallie E. Jervis.

He became a Christian when he was twelve years old, was baptized, and joined Gabriel's Creek Church. He was licensed to preach by East Fork Church (Madison County) in 1854 and ordained by the same church in 1856. Immediately after his ordination he

assisted in revival meetings at Bull Creek and Sugar Camp Branch Churches. In 1857 he did mission work in the Union Association in Buncombe and Henderson Counties (which included parts of the present Transylvania County). He was called to pastor three of the churches in which he held meetings, namely North Swannanoa, Concord, and Bethel (which his writings indicated to have been in Brevard).

He helped organize Marshall Baptist Church around 1858 and served as pastor 1859-1860. From September 1858, to September 1859, he did mission work in Yancey and Madison Counties under the appointment of the Western Baptist Convention. In 1860 he was a delegate to the French Broad Baptist Association from a Pleasant Hill Church, gave the committee report on Sabbath Schools, and was appointed correspondent to the Holston Association.

In 1858 he, at the age of twenty-seven and the father of three children, entered Mars Hill College where he studied for thirteen months and was an excellent student. In February 1861, he became principal of Burnsville Academy--returning to Mars Hill after a five months' term. During the first two years of the Civil War he ministered to the soldiers of Western North Carolina.

Salem Association Minutes of 1862 list J. Ammons as pastor at Little River and Concord Churches. Evidently John Ammons did not attend the association, for he is not mentioned otherwise. John Merrell was the delegate from Little River Church. Western Baptist Convention Minutes of 1862 give John Ammons' address as Mars Hill. During the latter part of the war Ammons preached and taught at Waynesville.

After the war he was President of Mars Hill College from April 1866, until February 1868. At the same time he pastored Hominy Baptist Church in Buncombe County. He taught school at Hominy and pastored Locust Old Fields (now Canton First Baptist) and Bethel (both in Haywood County) and Morgan Hill.

In 1869 Ammons was appointed as a Sunday School missionary to promote Baptist Sunday School work. Since about 1850 Union Sunday Schools (or Sabbath Schools) for all denominations and not primarily Bible schools had been organized. John Ammons was a strong advocate of distinct Baptist schools. In 1872 he was superintendent of Sunday School work in Tennessee. In his remarks on Sunday Schools to the French Broad Association in 1882, he said, "If we could succeed in making our Sunday Schools interesting, the greatest difficulty would be overcome...."

After serving as a Sunday School missionary, he again pastored churches, including Little Ivy, Bull Creek, Burnsville, Cane River, Marshall, and three churches in Tennessee. He resigned the churches he was pastoring in 1891 to become corresponding secretary of the mission work of the Western

Baptist Convention; he returned to the pastorate for one year ministering at Flat Creek Church, before serving a term in the State Senate. Afterwards he pastored Morgan Hill, Grape Vine, and Oak Grove Churches in Buncombe County and Mars Hill Church in Madison County.

John Ammons was at various times a trustee of Mars Hill College, president of the Western Baptist Convention, and historian, clerk, and moderator of the French Broad Association.

He died September 9, 1914. As he had requested, the funeral was conducted by J.R. Owen (a Transylvania County native who pastored Mars Hill Baptist Church) assisted by W.T. Bradley and Jones Morgan. He was buried in Gabriel's Creek Church Cemetery. Inscribed on his tombstone is the epitaph he selected, "A Sinner Saved by Grace."

Professor John Judson Ammons, son of Rev. John Ammons, died in 1956 at the age of ninety. He began his teaching career in Madison County and taught in Buncombe, Johnson, Macon, and Transylvania Counties. He was married to Nancy Adeline Morgan, who died in 1948.

JOHN B. MARSH

1863

The first president of the French Broad Baptist Institute (opened in 1856) was William Albert Gallatin Brown. He was succeeded in 1858 by Rev. John B. Marsh of Binghamton, New York. Marsh was president of the school when John Ammons was a student. In 1859 the school was chartered as Mars Hill College (receiving power to confer degrees, although college work was not offered at that time and therefore the power not used). The school grew under the guidance of J.B. Marsh until the outbreak of the Civil War. In 1861 President Marsh resigned.

John A. McLeod in From These Stones wrote, "Mr. Marsh probably came south as an agent of the American Sunday School Union. Certainly he began his work in the mountains as agent of the American Sunday School Union and probably as colporteur....He was active in organizing and developing Sunday Schools, in promoting home and foreign missions, and in stimulating interest in education and religious publications...."

In the composite roll of ministers who served in the Western North Carolina Baptist Convention (1858-1897), John B. Marsh is listed at Davidson River (1861-1865) and Hendersonville (1866-1868). He, along with Elijah and Elisha Allison, was noted as a life member in 1866. J.B. Marsh was on the Board of Managers of the Western Baptist Convention in 1861, 1862, 1866,

and 1867. Others with Little River connections who were on the board at various times include James Blythe, J.H. Duckworth, Benjamin King, Jr., and Elijah Allison.

The Western Convention Minutes of 1862 record J.B. Marsh, L.M. Berry, and G.W. Rollins as delegates from Little River. The convention recommended J.B. Marsh to the Board of Domestic Missions at Marion, Alabama, for appointment as a missionary among the soldiers of North Carolina; however, ill health forced his resignation. In 1862 and 1863 J.B. Marsh gave the report on periodicals. In 1863 he, the pastor of Little River Church, was the church's delegate, preached, and was appointed to preach the conventional sermon the next year.

From his study of the records, John A. McLeod gathered the following account: "...According to the minutes of the Mills River Baptist Church, on February 23, 1868, Brothers Nelson Bowen and Daniel King preferred charges against Brother J. B. Marsh for dealing in lottery tickets;...for sundry false reports to the American Sunday School Union, and for fraudulently obtaining money for the same; for holding commissions in both the Southern Baptist Board of Missions and in the American Sunday School Union and being engaged in teaching at the time. The trial was dragged out over most of a year, and Mr. Marsh was finally absolved from all the charges except the last and restored to fellowship. Actually the trial seems to have been motivated by the jealousy of native preachers against a more progressive outsider and by resentment against Mr. Marsh for reports concerning his work. Mr. Marsh seems to have endured this trial, which evidently grew rather bitter and personal, with dignity and forbearance....."

John B. Marsh was born May 26, 1830, and died January 8, 1903. He was buried at Piedmont, South Carolina. Rachel Lanier Marsh, wife of Rev. J.B. Marsh, was born December 15, 1835, and died August 10, 1900.

ASA WEB BECK

1875, 1882, 1886

When Enon Baptist Church was constituted in 1864 by former members of Little River Church, Asa W. Beck was elected church clerk and chosen as a deacon. He was ordained for the ministry in October 1866, and became the third pastor at Enon; he served as pastor again in 1902. He and Elijah Allison were constantly serving as pastor or available for preaching at Enon.

A.W. (Acy) Beck was pastor at Little River in 1875, 1882, and 1886. Records are not available for the years 1864-1866,

1868-1871, 1873-1874, 1876-1881, and 1883-1885, some of the times A.W. Beck very likely served as pastor at Little River. It seems particularly probable that he was pastor some other years during 1875 through 1886.

Other churches he pastored include Glady Branch, Boyleston, Cathey's Creek, Rocky Hill, Dunn's Rock, Oak Grove, Laurel Creek (disbanded in 1918), and Pleasant Grove.

Ina Talley Rustin in her "Enon Baptist Church History" stated, "During his nearly fifty years as a minister, he was a pastor, at some time, of most of the Baptist churches in Transylvania County. He preached in many neighboring Methodist churches. English Chapel was a favorite stand....Traveling about was somewhat a problem. He was seriously handicapped by a weakness in his ankles and always walked with a cane; in later years with two canes, painfully dragging his feet, and finally confined to a wheel chair. His obituary in the Transylvania County Baptist Association Minutes of 1913 includes, "...He preached and supplied churches many years when scarcely able to walk. His power of locomotion finally gave way and he was an invalid eight years before he died...."

One of the churches A.W. Beck helped constitute was Glady Branch, which he served as pastor for twelve years. The entire congregation from Glady Branch traveled on horseback and in wagons and buggies to spend a day with "Uncle Asa" sometime before his death.

The Beck home was on a hill above Lyday's Creek on property now owned by Wayne and Vera Taylor. Asa W. Beck owned three hundred twenty-seven acres of land and operated two mills. Young men who were students at the Broad Valley Institute at Enon often boarded at the Beck's. Although Asa Beck had no formal schooling, he was an avid reader and built up a sizeable library for his time. He shared the books with neighboring and boarding students.

He was very active in the Transylvania County Baptist Association. He served terms as moderator and historian, was the county missionary at least one year, and was several times a delegate to the Western North Carolina Baptist Convention.

Asa Web Beck was born in 1835; his parents were Jacob and Nancy Gallimore Beck. He was first married to Elvira Bane who died in 1893; seven children survived her. His second wife was nee Mary Lavinia Hamilton; she died November 12, 1939.

A.W. Beck died September 8, 1913, and was buried on September 9 at Enon Church Cemetery. The funeral was conducted by Jesse Roland Owen, a native of Toxaway and minister of renown who had attended high school at Enon, been ordained by Enon Church, and served as pastor there for a short time as well as

later pastor of Brevard First Baptist Church and Mars Hill Baptist Church.

A resolution adopted by the Transylvania Baptist Association in 1936 reads, "WHEREAS, Reverend A.W. Beck, a faithful minister of our denomination, who served in the capacity of pastor, moderator, and preacher for our association; and whereas his grave is now unmarked

THEREFORE, be it resolved: that this body in session ask the moderator to appoint a committee to secure funds and purchase a suitable marker and place same at his grave."

DANIEL BURYMAN NELSON

1887

Daniel Buryman Nelson was born August 7, 1832, in Knoxville, Tennessee. His parents were Daniel and Dorcas Ellison Nelson. His father died when Daniel Buryman was fifteen years old; the responsibility of caring for an invalid, widowed mother with several small children along with backbreaking labor on the farm came early to the young man.

Daniel B. Nelson studied law at Mossy Creek College (now Carson-Newman) in Jefferson City, Tennessee. Later he taught school and operated a store while he studied for the ministry.

He married Sarah Ann Vance of Jefferson County, Tennessee, on July 12, 1855; they had thirteen children. The Nelson family became separated during the Civil War. Daniel Buryman came to Western North Carolina to be in charge of the Confederate saltpeter works (nitre plants making gun-powder), and it was some time before his family made the dangerous journey to join him. They first settled on Pigeon River in Haywood County, where he conducted the district school for a time.

In June 1866, Daniel Buryman Nelson was ordained to the ministry at Locust Old Field Baptist Church (Canton First Baptist). He worked for ten years for the American Missionary Society (or Sunday School Union) in North Carolina, South Carolina, and Georgia, and established many churches and Sunday Schools throughout the mountains. He served as president, historian, and secretary of the Western Baptist Convention. He was editor of Baptist papers in Hendersonville and Asheville. He preached the sermon dedicating a house of worship built by George W. Vanderbilt. He was moderator of the Salem Association in 1873, 1875, 1877, 1879, and 1880 and may have been in other years.

D.B. Nelson was a very active Mason, an ardent prohibitionist, once a candidate for state auditor, and one of the strong influences in the establishment of Judson College.

From 1877 through 1888, he was pastor of Brevard First Baptist Church; he served at Little River during one of those years (1887). Other churches he pastored include Hendersonville First Baptist, Fern Hill (Biltmore), and Old Salem (Fletcher First Baptist). In the composite roll of ministers who served in the Western North Carolina Baptist Convention (1858-1897), Daniel Buryman Nelson is listed as follows: Pigeon River (1866-1870), Hendersonville (1871-1885), and Asheville (1886-1888).

In 1869 he had bought a farm near Horse Shoe in Henderson County on the banks of the French Broad River on what is now Rugby Road. In August 1895, he died at his farm, which he had named "Mt. Carmel." Included in a memorial biography in the Carolina Association Minutes of 1899 is the following: "...It is safe to say that no one ever possessed to a greater extent, the confidence and esteem of the mountain Baptists....He was in all respects an excellent man, one whom men knew but to love."

JAMES JEFFERSON GRAY

1889-April 1891, October 1892-September 1894, March-November 1907

James Jefferson Gray, the son of Alexander and Caroline Sentelle Gray, was born May 21, 1860. At the time of his death on July 19, 1932, his survivors were the widow, two sons and three daughters by his first wife (Charlotte E. McCall Gray, who had died), and two daughters by his second wife (Sarah Eldine Shipman Gray). Charlotte, the daughter of Alson and Jane McCall, was born January 17, 1860; Sarah, the daughter of Edward and Ophelia Shipman, was born November 27, 1880. Still living are the two daughters from his second marriage; Emma Sue G.B. (Mrs. Harold) Nicholson and Dorothy Gail G. (Mrs. J.L.) Nicholson live in Brevard.

He was ordained to the ministry in November 1888, at Pleasant Grove Church.

The following is from a clipping of a newspaper article written by Rev. W. S. Hutchinson, then pastor of the Etowah Presbyterian Church in Henderson County: "...He (J. J. Gray) had been the faithful pastor of forty-two different churches during his long ministry....Mr. Gray had great skill in applying Bible truths to the things of daily life. His power of homely and apt illustration made him a very effective preacher....Many a man in Western North Carolina today could testify to the advice Rev. Gray has given in matters of family, church, and community life.

Many younger ministers counted him their spiritual counselor and received his encouragement...."

Jim Gray was pastor of Little River Church from some time in 1889 through April 1891, October 1892-September 1894, and March-November 1907. Other churches he pastored (according to data he provided the Historical Commission of the Baptist State Convention when he was sixty-five years old) were Beulah, Horse Shoe, Shaw's Creek, Turkey Creek, Laurel Creek, Crab Creek, Dunn's Creek, Holly Springs, Pleasant Grove, Carr's Hill, Zion Hill, Mt. Olivet, Green River, and Oak Forest. He also said, "I have given the best of my life to preaching the Gospel....In all those years I have found more work among these churches than I could do and still feel like going on."

ROBERT FRANKLIN HAMILTON

May 1891-August 1892, February 1899-January 1900

Robert Franklin Hamilton was born on March 31, 1834, in Buncombe County (now Henderson County). His parents were William Orr and Polly McCall Hamilton. His grandparents were Robert and Ann Orr Hamilton and James and Margaret Kilpatrick McCall. On March 29, 1860, he married Betty Ann Osteen. She was born August 23, 1841, and was the daughter of Thomas and Jane Enens Osteen. They had four sons and four daughters. Frankie Kilpatrick Emerson, a member of Little River Church, is a great granddaughter; members Bobbie Jean Nicholson and Glenda Emerson Watson are great-great granddaughters. Many others in the church are distant relatives of this pastor.

Robert Franklin's brother Luther Calvin was also a minister. Too, a first cousin (the son of V.C.V. and Elizabeth Evans Hamilton) was named Robert Franklin.

During the Civil War Robert Franklin Hamilton (son of William and Polly) first joined the Confederate forces, then changed to the Union Army. This Robert Franklin Hamilton became a well-known minister in the mountain region. He was pastor of Little River May 1891-August 1892 and February 1899-January 1900.

Other churches he served were Blue Ridge in Transylvania County and Crab Creek, Holly Springs, Beulah, Pleasant Grove, Pleasant Hill, Cedar Springs, and Cross Roads in Henderson County. He preached in many other churches. His last sermon was preached one Sunday afternoon from his own front porch, with a large gathering of people on the porch, in the yard, and in the road leading to his house on Jeter Mountain (Henderson County). After the message he invited everyone to stay for supper.

He traveled to his preaching points on a mule. One of his famous sermons was known as "Uncle Robert Hamilton's Sermon on the A-B-C's of the Bible." It was his policy not to take pay for his preaching. If an offering was taken, he asked that it be used to help a needy family in the community. However, his usual fee for performing a wedding was one dollar.

Robert Hamilton farmed his approximately six hundred forty acres. For many years he owned and operated the only mill for miles around; the water mill was a meeting place for neighbors and friends.

Rev. Hamilton died on May 18, 1923. He was buried in Holly Springs Church Cemetery (Henderson County). J. J. (Jim) Gray, assisted by John Sentell and Payton Corn, conducted the eleven o'clock funeral service. Music was furnished by the singing class that had convened for the day under the direction of Willie Patterson. Betty Ann O. Hamilton died February 20, 1933. She was buried at Holly Springs, and Arnold Edney conducted the funeral.

ELIJAH ALLISON

October 1894-February 1899, March 1900-April 1901,
February 1912-October 1914, March-September 1916

Elijah Allison and his twin brother Elisha Montgomery Allison were born January 28, 1839, in Henderson County (now Transylvania). They were the sons of John A. (Johnny) Allison (who lived to be one hundred three years old) and grandsons of Francis Allison. Elijah and Elisha had four sisters: Addie, Lena (Mrs. Pinkley Lee), Mary (Mrs. Franklin Thomas), and Rachel (Mrs. David Mitchell Sherrill). Elisha was married to Roxana Lanier, who was born in 1844 and died in 1927.

Elijah Allison joined Little River Baptist Church at the age of fourteen years. He was ordained for the ministry by Little River Church in 1860. The composite roll of ministers who served in the Western North Carolina Baptist Convention (1857-1897) lists Elijah Allison at Davidson River (1861-1866), Catawba Station (1867-1869), Waynesville (1870-1872), and Brevard (1873-1897). He is usually referred to as E. Allison in the church and associational minutes and other references.

E. Allison was pastor at Little River Church for four different periods of time in 1894-1899, 1900-1901, 1912-1914, and 1916. He was pastor at Enon for at least ten years. Other churches he served in Transylvania County were Brevard, Cathey's Creek, Mt. Moriah, Dunn's Rock, Gladly Branch, Macedonia, Boyleston, Rocky Hill, and Carr's Hill. He was pastor of

Hendersonville First Baptist in 1873-1875 and of a church in Waynesville in 1879. He spent some time in evangelistic work in other associations and preached from the mountains to the coast of North Carolina and in Tennessee. He was considered a leading preacher and evangelist of his day.

E. Allison was very active in the Transylvania County Baptist Association. He served as moderator (1894-1897), chairman of committees, and messenger to the Western Convention. He was appointed corresponding delegate to the State Baptist Convention from the Western Convention in 1862. He, E.M. Allison, and John B. Marsh were life members of the Western Convention.

In 1894, as chairman of the "trustees of High School," he reported to the association that the school had been located near Mt. Moriah Church and said, "Co-operation on the part of all the association made the enterprise a success."

On March 1, 1859, he married Elizabeth Jane Wilson, who was born August 8, 1842, and died April 21, 1912. They had seven children: Dora A. Rich, Samuel Francis Allison, Jessie A. McGaha, Mary A. Bowen, Juanita A. Byrd, Fuller Allison, and David Allison who died young. Mary married Paul Bowen, son of Nelson Bowen. (Nelson Bowen was one of the founders of Carson Newman College; was the first president of Judson College; pastored Hendersonville, Asheville, and French Broad Churches; preached to the Negro congregation of Mud Creek when they withdrew from the "white church at Mud Creek;" was president of the Western Convention and moderator of the Salem Association; and served with the Domestic and Indian Mission Board of the Southern Baptist Convention. James Blythe was a member of the presbytery when Nelson Bowen was ordained.) Elijah Allison died in January 1923, and was buried in Oak Grove Cemetery in Brevard. He was survived by his second wife Ophelia "Fox" McCall Allison, the daughter of James Newton and Nancy Mira Osteen McCall. She died May 4, 1928, and is buried in the McCall Cemetery at Little River.

The 1919 Transylvania County Baptist Association Minutes state, "This faithful minister...has organized a great many churches all over the county. This loyal and faithful follower of the Master is not now physically able to conduct regular pastoral work, but he preaches every time he is able to do so. His life is a rich legacy to those who shall follow him." He was a delegate to the association from Little River in 1917, 1918, and 1919. The church elected him as a messenger in 1920, but he evidently did not attend. In any case, he is not listed as a messenger in the associational minutes. The information from him concerning ministerial relief (referred to previously) had been written (probably in a letter mailed or delivered by someone else). There is the note that he was assigned to the committee to report on the orphanage the next year. In 1921 the only mention is, "An offering amounting to \$16.83 was taken to be

divided among Brother F. M. Jordan and E. Allison." The last mention of his name in the church minutes is that "Rev. E. Allison was made moderator" for a business meeting in 1921.

ISAAC THOMAS NEWTON

May 1901 - September 1905

Isaac Thomas Newton was born April 17, 1866, near Fayetteville where Fort Bragg Military Reservation is now located. He died December 7, 1944, while pastor of Piney Forest Baptist Church in Columbus County and was buried in Piney Forest Church Cemetery.

In October 1875, I. T. Newton was baptized by his father, Reuben Newton. He was both licensed to preach (August 28, 1882) and ordained (September 23, 1883) by Rocky Mount Baptist Church at Fort Bragg. He was pastor at Rocky Mount Church in the Cedar Creek Baptist Association 1883-1885. He attended Donaldson Academy in Fayetteville and in 1893 received a B. A. Degree from Wake Forest College.

On June 13, 1893, he married Hattie O. Alderman, who died May 27, 1894. On December 29, 1896, he married Dixie Osborne of Brevard. Their five children are still living; they are Irl Thomas Newton, Ruth Osborne N. Hill, Sarah Pauline N. Moore, and Josephine Caldwell N. Fletcher.

The years I. T. Newton pastored churches in Transylvania County were 1895-1905. In October 1895, he helped Pastor Elijah Allison hold a series of meetings at Little River Church. He was pastor at Little River 1901-1905. Other churches he served in Transylvania County were Brevard First Baptist, Rocky Hill, Mt. Moriah, Carson Creek, and Zion, sometimes pastoring at least five churches at the same time. He was pastor of churches in the Broad River Baptist Association as well during 1904-1906. He was active in associational work and was a delegate to the Southern Baptist Convention in 1896; in 1900 he served as historian and in 1901-1902 as moderator of the Transylvania County Baptist Association. While in Transylvania County, he was also Superintendent of Schools 1903-1905.

From "Church History--First Baptist Church of Brevard" printed in the 1974 Minutes of Transylvania Baptist Association is copied, "...There came into our midst one of the most likeable and loved pastors that the church has ever had, namely Isaac Newton. The name of I. T. Newton is still a cherished memory to many members of the Brevard Baptist Church."

Before moving to Transylvania County, in addition to Rocky Mount Church, he pastored Mt. Gilead Church in the Cedar Creek

Association and churches in South River, Central, Sandy Creek, and Raleigh Associations. After 1906, churches he pastored were in Kings Mountain, South Fork, and Cape Fear (Columbus Association).

OSCAR LEWIS ORR

October 1905 - December 1906

Oscar Lewis Orr, the son of William F. and Loveda Ann Taylor Orr, was born September 23, 1877, near Brevard. He received his education from Mills River Academy, Burlson College (Greenville, Texas, opened in 1895 and closed in 1930), and Southwestern Baptist Seminary (Fort-Worth, Texas). He was ordained to the ministry at Farmersville, Texas, February 11, 1900.

He married Sadie Turner of Hillgart on March 19, 1905. Their children were Virginia Maye O. Thomas, Carroll T. Orr, and Jesse B. Orr.

He was pastor of Hopewell Baptist Church, Merit, Texas, for two years before serving in North Carolina in 1905 and 1906 as pastor of Little River Church as well as Mud Creek, Mills River, Pleasant Hill, and Horse Shoe Churches in Henderson County. He was a member of the Board of Trustees of Fruitland Baptist Institute, Hendersonville 1905-1907.

From 1907 until 1914 he pastored churches in Greenville and Anderson, South Carolina. He returned to South Carolina in 1919 to serve churches in Campobello, Holly Springs, Pacalet, Fort Mill, and Plum Branch. He was pastor of four churches at the time of his death. He served as a member of the General Board and on the literature committee of the South Carolina State Convention. For four years he was moderator of the Edgefield Association.

He pastored West End Baptist Church in Asheville 1914-1915. In 1915-1917 he pastored in Texas, then served as a missionary in Vernon, Texas, for one and a half years before returning to South Carolina.

Oscar Orr served his denomination as an evangelist and pastor and was a Mason. From the cornerstones of the Plum Branch Baptist Church (South Carolina) is copied, "Constituted 1785; Rebuilt 1884-1938; In Memory of Rev. O. L. Orr, 1931-1938." The 1939 South Carolina Baptist State Convention Annual reported, "Rev. O. L. Orr...died during the convention year just ended....His people loved him, and his sermons and daily living reflected the spirit of the Master." Oscar Lewis Orr died September 3, 1938, and is buried in Elmwood Cemetery, Columbia, South Carolina.

JOHN WILSON BRIGGS

November 1907 - January 1911

The conventional missions report in the 1893 Transylvania County Baptist Minutes states, "The work of the Mission Board of our Convention is most encouraging. There are now in the field seven missionaries and colporteurs....Rev. J. W. Briggs is colporteur in Yancey County....Rev. F. M. Jordan is pushing the work in Transylvania County....The colporteurs have found a great many homes without a Bible and have supplied them. These servants of the Lord...have led many...to Christ our Lord...."

In 1907, according to associational minutes, J. W. Briggs was pastor of Boyleston Church and moderator of Transylvania County Baptist Association. The church minutes show that on November 9, 1907, "Brother J. W. Briggs of Enon" was chosen as a member of "a committee from other churches...to investigate" action of the church that had offended a member. That committee's report was read and approved, with broken fellowship restored on November 15, 1907, the date on which J. W. Briggs was elected pastor of Little River Church" for the ensuing year."

Associational minutes record J. W. Briggs as pastor in 1908 of Little River, Boyleston, and Macedonia; 1909 of Little River; 1910-Little River, Boyleston, and Enon; 1911-Boyleston, Laurel Creek, and Rocky Hill; and 1912-Rocky Hill and Carson's Creek. In 1911 he gave the report on state missions at the annual associational meeting.

In 1910 J. W. Briggs received as his yearly salary \$100.00 from Little River Church, \$50.00 from Boyleston, and \$25.00 from Enon. That year A. J. Manley was pastor of six churches in the county, and his salary from each church respectively was \$29.96, \$11.50, \$43.59, \$21.03, \$42.00, and \$15.34. F. M. Jordan, pastoring four churches, received \$50.00, \$52.15, and \$33.34 from three of the churches and no salary from the fourth. Jesse R. Owen's salary from Brevard First Baptist was \$600.00 for the year.

With a pastor serving more than one church, his church membership and that of his family members was not always at Little River when he was pastor of the church. August 7, 1910, the church "received, by letter of recommendation from Cane Creek Baptist Church, Rev. John W. Briggs and son Gaither Briggs, and Sister Delia Briggs by letter of recommendation from Sugar Fork Baptist Church of Macon County." On November 6, 1910, J. W. Briggs was elected pastor for the following year. There is no record of his leaving; he was present for Sunday's services December 4, but there was no sermon. However, on February 4, 1911, J. L. Brookshire was elected pastor. Mention is made in February 1915, about answering some request from Mr. and Mrs.

Briggs, but the minutes do not clarify if it is a request for a letter or of some other nature.

John Wilson Briggs was born June 15, 1860. He was the son of Rev. William K. Briggs (a triplet) of Madison County and grandson of Thomas Briggs, early settler in Western North Carolina. John W. Briggs married Loretta Sparks of the Mars Hill area; they had seven children. Sons Carl and Gaither became full-time Baptist preachers, Gaither in Georgia and Carl in Texas. After the death of his first wife, John married (while at Little River) Martha Cordelia "Delia" Bryson (daughter of James K. Bryson of Macon County). She was the mother of Joseph Wilson Briggs (now of Largo, Texas), the only living child of John W.

In February 1892, J.W. Briggs was ordained to the ministry by Middle Fork Baptist Church (French Broad Association) with John Ammons moderator of the presbytery. He valued education highly. Part of the time he was pastor at Little River, he also taught in the community. He continued to teach and preach in Western North Carolina until about 1920, at which time he became associated with a teachers' placement bureau and taught in Georgia, while continuing to preach. He died July 7, 1941, and is interred at Mars Hill Cemetery.

JOHN LYNCH BROOKSHIRE

February 1911 - February 1912

John Lynch Brookshire was born June 25, 1851, in Henderson County and died February 10, 1926. He was the son of John Brookshire, the first railroad depot agent at East Flat Rock (Henderson County). He is buried in Oak Grove Cemetery, East Flat Rock. He and his first wife, Ellen Justus Brookshire, had a daughter (Rowena B. Roper) and four sons (James, Robert, and Spurgeon Brookshire). His second wife was Melisa Waters Brookshire, the daughter of Thomas Everette and Jane L. Mills Waters of Upward, first called Cross Roads (Henderson County). They had seven children: Julia B. Roper, Zeb V., Octavia, Alonzo, Luther, Bryan, and Gertrude Brookshire. Ellen J. Brookshire is buried in Jones Cemetery (Henderson County), and Melisa W. Brookshire is buried in Oak Grove Cemetery.

J.L. Brookshire became a Christian at the age of twenty-two in 1873. He united with the Cross Roads Baptist Church. He moved his membership to Oak Grove Baptist Church and about 1882 was ordained to preach by Oak Grove Church. Later he was a member of Hendersonville First Baptist Church. From December 9, 1901, until February 11, 1913, he was postmaster at Flat Rock.

He pastored nearly all the Baptist churches in Henderson County. A partial list includes Green Mountain, Liberty, Salem,

Broad River, Mt. Moriah, Pleasant Hill, Mills River, Beulah, and Shaws Creek. He was very active in the Carolina Association and was moderator for six years. During the years just prior to his death, he served churches in a supply pastor capacity. At the time of the Carolina Association annual meeting in 1925, he was very ill, and there was special prayer for him.

John L. Brookshire served as pastor at Little River Church during 1911, being elected on February 4. Records have not revealed his serving as pastor of other Transylvania County churches.

His obituary in the 1926 Carolina Baptist Association Minutes contains the following paragraph: "Having grown up during the years including the Civil War, he, like so many others of his day, was deprived of the advantages of the schools. His education was therefore limited. Yet, Rev. Brookshire was a student all his life, his one text book being the Bible. At his request his Bible was placed in his coffin, his head now resting upon it as a pillow,...this faithful servant of the Master."

J. R. LINER

November 1914 - February 1916

J. R. Liner was pastor of Little River Church from the latter part of 1914 until early in 1916. In the Transylvania County Association he was pastor of Boyleston (1914-1916) and of Glady Branch, Mt. Moriah, and Turkey Creek (1916-1917). He was active in the association and had attended the annual meetings in 1913 and 1914 as a visitor from the Carolina Association. In 1914 he served on an ordination presbytery of which E. Allison was chairman. During the 1914 meeting of the association he had been assigned to preach the introductory sermon of the 1915 session, but according to the 1915 minutes, A.J. Manley, the alternate, preached.

On November 8, 1914, J. R. Liner was elected pastor of Little River Church "for the next year." On October 2, 1915, he was elected pastor "for the ensuing year." The December minutes noted the "pastor's sickness and absence," and "a collection was taken for Bro. J. R. Liner." He preached on the first Sunday in February, but on February 20, 1916, the church "went into conference for the purpose of hearing a letter read from Pastor J. R. Liner...(containing) his resignation as pastor of the church which was accepted....The next regular meeting was appointed to elect a pastor," On March 4, 1916, E. Allison was elected "to fill out the unexpired time of Bro. J. R. Liner."

J. F. MORGAN

November 1916 - July 1917

At the church conference on September 30, 1916, "the election of a pastor was postponed until the next meeting. John Fisher, Perry Merrill, and A. B. (Alfred) McCall were appointed as a committee to find out who could be got and whom the church wanted." On October 21, J. F. Morgan was elected pastor. November 12, "the church met; sermon by Bro. J. F. Morgan after which (he) agreed to take the pastorship of the church."

J. F. Morgan preached each month through March 1917. On March 3, both he and a former pastor, J. L. Brookshire, delivered sermons.

There are no minutes recorded for April, May, and June. On Saturday, July 1, 1917, the sermon was by the pastor; the Lord's Supper was observed on Sunday. No further reference to J. F. Morgan appears in the minutes. A series of meetings, conducted by Rev. J. C. Owens and Prof. T. M. Lock was held July 15-25, "resulting in the conversion of fourteen, which united with the church; two were restored to fellowship,..and (there was) the organizing of a Young People's Union."

Fourteen candidates were baptized August 5 by Rev. James Anderson. On December 4, 1917, "Bro. James Anderson was elected (pastor) for the ensuing year....On the following Sunday Bro. Anderson preached and informed the church that he could not attend the church and was very grateful to the church for the call, said he hoped at some future time he could take the church." On February 4, 1918, J. J. Slattery was elected pastor. (James A. Anderson did later pastor Little River Church, 1942-1944.)

JOHN J. SLATTERY

March 1918 - August 1919

The following obituary is copied from the 1919 minutes of the Carolina Baptist Association:

"This page is dedicated to the memory of Rev. John J. Slattery, the beloved Moderator of the Carolina Association during the past two years. He finished the work which the Father gave him to do in the world, and on December 15, 1928, departed to be with Christ.

"From thirteen to thirty-eight he was persistently faithful to Christ and to his church. Responding to the call of the ministry at the early age of seventeen, he soon entered Fruitland

Institute where he graduated in the class of 1912. He later received some training at Wake Forest College, but because of weakness of the eyes he gave up, with deep regret, the completion of his college course.

"In the summer of 1923 he was married to Miss Leuna M. Philips of Ashe County. The wife with two little girls is left. May the blessings of Heaven abide with her and the children.

"In the teaching profession, Brother Slattery served first in the public schools of Henderson County, then three years at Fruitland Institute, one year at Mountain View Institute, two years at Mars Hill College, and again one year at Fruitland. In all these schools he was greatly loved for his unselfish life, his high ideals, and his thorough work. One of his pupils wrote:

'His virtues are numberless;

His faults are so few

That no one is able to show them to you.'

"As a minister he was faithful to the truth and fearless of men. He was held in high esteem by his brethren. The following churches had him for pastor: Pleasant Hill, Little River, Pisgah Forest, Shaws Creek, Greens Creek, Fruitland, Mud Creek. The last named is his home church and was the field of his last labors. Here on Sunday afternoon, in the presence of one of the largest audiences ever gathered for a funeral service in Henderson County, his body was laid to rest in the family cemetery."

The dates on J. J. Slattery's tombstone, in Mud Creek Church Cemetery, are April 7, 1892, and December 15, 1928, which indicate he died at the age of thirty-six. Also inscribed on the stone is Matthew 25:21, "...Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many...."

J. J. Slattery served as pastor at Little River March 1918, through August 1919. Following a series of meetings August 3-14, 1918, during which there were eight "received in the church by conversion," the pastor resigned "to be effective the next meeting." On both September 1 and 2 the sermon was "by the pastor J. J. Slattery Saturday and Sunday." At the September conference "the next meeting was appointed for the election of a pastor and two deacons." The next recorded meetings were October 5 and 6, with J. J. Slattery preaching and moderating the church conference at which the only business was the appointment of delegates to the Transylvania County Association. Following the minutes for October 1918, is a note stating, "Services (are) disbanded on account of the flu for no set time," The next time records show the church meeting was the first weekend in February 1919, with "sermon by Pastor J. J. Slattery...and J. J. Slattery was elected by a unanimous vote for the remainder of the year, for which he accepted the call." On June 1 the Sunday sermon was by visiting former pastor J. L. Brookshire; J. J. Slattery having preached on May 30. "Sunday night (August 3) a series of meetings began by Pastor J. J. Slattery and Jesse W. Corn, closing Wednesday the 13th, resulting in the conversion of

six...." On August 24 "the church met in conference with Bro. J. C. Capps as moderator and elected Jesse W. Corn as pastor...."

JESSE WALLIN CORN

September 1919 - September 1922

Jesse Wallin Corn was a member of the Corn family who, according to Sadie S. Patton in The Story of Henderson County, "has furnished Western North Carolina more pioneer Baptist preachers than any other known in the annals of that denomination." Jesse Wallin Corn was a great grandson of John Peter Corn, the son of Matthew Corn who came to America in the 1700's.

(Jesse Wallin Corn had an uncle and a great uncle each named Jesse as were four of his father's first cousins. Jesse had been a family name at laest since 1735. The first Jesse Corn recorded in Corn Stalks and Preachers, a story of the Corn family, was John Peter Corn's brother. Both brothers were soldiers in the Revolutionary War. This first Jesse married Nbancy Hancock, daughter of John Hancock, president of the Continental Congress and famous signer of the Declaration of Independence; one of their ten children was Jesse Jr. Jesse and John Peter's brother George had a son named Jesse also.)

Father and grandfather of Jesse Wallin Corn were Noah Parr Middleton Corn and Noah Parr Corn. His mother was Elicia (Delisha) Ellen Fletcher Corn. Jesse Wallin had seven brothers and two sisters. The parents' wedding was performed by the groom's brother, Adam Jefferson Corn.

Jesse Wallin Corn was born May 17, 1879, and died June 23, 1960. He was married to Martha Elizabeth Hensley, who was born May 8, 1881, and died December 9, 1964. Both are buried in Gabriel's Creek Cemetery. They had eight children: Theodore Wesley, Riley Marion (a minister), Clair, Flavel Howard, James Wilton, Lillian Beatrice (Mrs. Earl Brady), Ellard Montgomery, and Pauline (Mrs. Lawrence Herron). The following quote is from the previously mentioned Corn history: "Jesse Wallin was a triple threat man-a great musician, an outstanding minister, and a maker of lasting friendships. He had musical instruments under each bed in the house, and on the wall next to the front door were several fiddles. His children all played musical instruments (such as guitar, banjo, auto harp), and one son Flavel Howard loved to dance as they played."

Like his father and at least three of his brothers (James Augustus Corn, Elijah Adam Cohn(Corn), and Daniel King Cohn (Corn), James Wallin Corn was a Baptist minister. He was pastor of Little River Church September 1919-September 1922 and of

Boyleston Church 1920-1921. While serving these two churches in the Transylvania County Association, he lived at Mars Hill and traveled back and forth by train.

The family history has the following account written by Anne Corn Briggs: "My grandfather, Jesse W. Corn, was a circuit preacher, preaching in Madison, Buncombe, Henderson, and Transylvania Counties of North Carolina and also South Carolina and Virginia. There is a small church in Madison (in what is known as the Laurel section) that was named for my grandfather -Corn's Chapel- as he helped establish it. Most of the people in this section still refer to it by its original name, altho it has been changed to Laurel Chapel Baptist Church...."

ELLIOT GARLAND LEDFORD

1922 - 1923

E. Garland Ledford was elected as pastor of Little River Church in October 1922. In January 1923, he was presented with "a new Ford automobile for his service as pastor." He was reelected October 7, 1923, the last minutes recorded until those of a conference on April 5, 1924, when there was discussion concerning calling a pastor.

Before coming to Transylvania County, E. G. Ledford had pastored churches in other parts of Western North Carolina ie Murphy, Nantahalia, Tomatto, and Culberson. He left Transylvania County to pastor Valley Falls and Enon Baptist Churches in Spartanburg, South Carolina, 1923-1926.

He was pastor of Enon and Pisgah Forest Churches in Transylvania County 1921-1923. In 1922 he was in a meeting at Carr's Hill Church with the pastor. He was very active in associational work. In 1921 he was a messenger to the Baptist State Convention and associational member of the State Board of Missions. He was moderator of the association in 1923.

At the annual session of the Transylvania Association in 1921, he read the report on Sunday Schools, after which he was appointed as a member of a committee to arrange details for an associational Sunday School convention. During the 1921 associational meeting he also gave the report on temperance which reads as follows:

"We beg to make the following suggestions: While whiskey has been voted out of our county, state, and nation, we all know that the whiskey evil has not by any means been eradicated. Our county has blockade stills; blind tiger whiskey is being sold all over the county. We want to appeal to the pastors and laymen of this association to put their shoulders to the wheel and make a

determined effort to stamp out the great evil that is ruining so many of our young men.

"We also want to call the attention to the advice of one of the apostles in the following words: 'He that strives for the mastery is temperate in all things.' This we believe should be applied to eating, as well as to drinking; and it is also applicable to dress. The present day dress of women is in many ways an abomination. We should ask that our wide awake sisters look well to this important matter to see that they and their daughters are temperate in dress."

The state missions report to the association in 1922 was given by E. G. Ledford. He quoted from a report by Charles E. Maddry: "The Department of Missionary-Pastoral Assistance employs 210 missionary pastors who serve 350 churches and mission stations.We have two counties in our state, Hyde and Dare, that would not have any Baptist preacher were it not for state missions.... We have a great work in helping the country churches.... Many of them have preaching only once each month. A Superintendent of Enlistment (and) about five men under him are giving themselves wholly to the problem of enlisting and developing country churches...."

E. Garland Ledford was born May 4, 1884, in Georgia and died February 29, 1929, while pastor (since 1927) of Long Creek Memorial Baptist Church in Dallas, North Carolina. His wife was the former Lillie Gibby, who was born February 6, 1889, and died June 26, 1979. They were married in 1906 and had nine children: Mava L. Moore, Ruby L. Moore, William, Riley, Fred Dewey (who died in July 1977), Gertrude L. McClure, Thomas Edgar, Sallie Kate L. Frazier, Garland Elliott, and Willie Paul.

CORNELIUS WINSTON HILEMON

April 1924 - September 1926; September 1934 - 1937

Cornelius W. Hilemon (Hileman) was elected pastor of Little River Church April 20, 1924. On July 27 a series of meetings began with the pastor assisted by S. D. Tipton. The services closed August 10 with the addition to the church of five "by letter" (including the pastor and his wife), seven "under the watch care," twenty-five "by baptism"--(one "lettered"), and two "restored." In February 1925, there was a series of meetings led again by the pastor and S. D. Tipton. There were no professions of faith or additions to the church during these second meetings.

On December 6, 1925, the time of the Saturday meetings was changed from eleven a.m. to two-thirty p.m. while the pastor was in school. He studied at Furman. Mrs. C.W. Hilemon was president of the Woman's Misionary Society at Little River in 1926. C. W. Hilemon resigned as pastor in September 1926.

"On Sunday night, October 9, 1932, Rev. C. W. Hilemon and the pastor (W. P. Holtzclaw) began a series of meetings which lasted two weeks. As a result the church was wonderfully helped spiritually."

August 18, 1934, Hilemon was again elected as pastor of the church. A series of meetings with Pastor Hilemon and M. C. Looper from Southwestern Baptist Theological Seminary was held in July 1935. Nine people made professions of faith, one joined the church by letter, and "the church was greatly revived." Meetings of the church are reported regularly through September 1936. Following that are these brief references: November 2, 1936--two letters of dismissal granted; January 10, 1937--sermon by pastor and one person joined by letter; February 14, 1937--one person joined by letter; February 21--a letter of dismissal granted. Noted as pastor is C. W. Hilemon, who had been "reelected for the coming year" on August 1, 1936. Evidently beginning in 1937, conferences were held only as called for definite purposes. No further minutes were recorded for 1937, and there are minutes of only two conferences (both in January) in 1938, with W. R. Kilpatrick as moderator and no mention of a pastor. C. W. Hilemon is not referred to in a summary of church activities for 1938; neither is there record of when A. E. Edney became the next pastor.

During his first pastorate at Little River, C. W. Hilemon was also pastor of Enon Church. The 1925 minutes of the Transylvania County Baptist Association state, "Enon and Little River have been working together in a successful field for nearly two years under the able pastorate of C. W. Hilemon, who came from the Yancey County Association to this. Recently these churches have installed pianos, electric lights, improved grounds, and progressed along many lines....People are coming to see the much needed system of forming compact church fields, thus giving a pastor a chance to do real work."

Both Rev. and Mrs. C. W. Hilemon were active in associational work. Mrs. Helemon was the former Georgia Proffitt. Addresses listed for them in associational minutes are Mars Hill, Cedar Mountain, and Penrose. C. W. Hilemon was pastor of Old Toxaway and Rocky Hill Churches in 1934 and of Pisgah Forest Church, as well as Little River, in 1935. In 1924 his report on home missions included, "...We are filled with a sense of gratitude to God, for his abounding favor upon every phase of our work....How has this work been financed? By people paying their pledges to the 75 Million Campaign...." C. W. Hilemon and W. H. Nicholson were associational messengers to the State Baptist Convention in 1924. C. W. Hilemon was elected by the association as a Fruitland trustee for a one year term in 1935 and for three years in 1936.

Rev. and Mrs. Hilemon had three sons (Lloyd, Ed, and Jack) and a daughter (Mary Will). C. W. Hiemon died January 22, 1963.

JOHN F. SCOTT

October 1926 - October 1928

John F. Scott was born December 5, 1884, in South Carolina. His mother died when he was quite young; his father remarried and moved to Florida. He had two brothers and one sister. The sister was married to Donald Kilpatrick.

He worked at a bottling plant in Hendersonville, managed a bottling plant in South Carolina, and was a carpenter at Eagle's Nest Camp.

He married Ida Justus, who was born May 5, 1882. They had four children, Raphella Carr "Jeets" S. (Mrs. Guy) Newton, Lillian Louise S. (Mrs. George) Merrill, Otho Moffett Scott, and James Odell Scott. "Jeets" Newton is the only one living; she and her husband live at Etowah in Henderson County.

John F. Scott was a charter member of Blantyre Baptist Church, organized in 1921. He was pastor at East Fork 1922-1923 and at Carrs Hill 1927-1928. Churches he pastored in Henderson County were Crab Creek, Holly Springs, and Etowah. He helped in many revival meetings.

He helped the pastor C. W. Hilemon with a series of meetings at Little River in July 1926. C. W. Hilemon resigned in September, and elected pastor on October 2 was John Scott (nominated by the deacons who had been "asked to place a pastor in nomination.") At that October meeting the time of the Saturday meetings was changed from two-thirty p.m. to eleven a.m.

In December 1926, the pastor was authorized to sell the organ "for a reasonable price and turn the money over to the treasurer to be applied on the church and cemetery."

After his years as pastor, John Scott would return to Little River to preach and moved his letter to Little River April 17, 1932. He died April 20, 1943, and was buried at Little River Church Cemetery. Ida J. Scott died September 23, 1954, and was buried at Little River.

ARTHUR L. VAUGHN

November 1928 - September 1930

Arthur L. Vaughn was elected pastor of Little River Church on October 6, 1928. On November 3 the "sermon (was) by the Pastor A. L. Vaughn." A. L. Vaughn served as pastor through

September 1930; he resigned on August 3, 1930, effective October 1, 1930.

"Sunday, August 17, 1930, a revival began. Brother Vaughn was fortunate in securing Brother M. M. Barnette of Greenville, South Carolina, to help him two weeks--one week at Little River, one at Cedar Mountain (Rocky Hill Church)...Brothers Vaughn and Barnette had to leave on (the following) Sunday for Cedar Mountain. The church had just got in working order. Brother Vaughn asked that the church get Rev. (Walter) Holtzclaw and Rev. J. F. Scott to preach for a few nights if they thought best. Brothers Holtzclaw and Scott continued the meeting for a few nights with twelve joining by experience of grace to be baptized into the fellowship of the church September 7, 1930. The church met September 6, 1930. The pastor being sick, J. F. Scott took charge of the service.... (September 7) The pastor being unable to do the baptizing, J. F. Scott attended this ordinance...." After the baptizing, the congregation returned to the church for a service. "Very inspiring talks (were made) by Pastor A. L. Vaughn, Brother J. F. Scott, and Dr. J. C. Owen. Then (the church) extended the hand of fellowship to the converts (who had just been baptized)."

In Transylvania County, A. L. Vaughn pastored Rocky Hill Church in 1927-1928 and 1930-1932 and Zion Church in 1929.

He had two daughters and one son. He lived in Cowpens, South Carolina, then in Cedar Mountain and Brevard.

The 1961 Annual - South Carolina Baptist Convention records the death of A. L. Vaughn, member of Pendleton Street Church, Greenville, as one of the "Ministers of our Convention who were called to their heavenly home during this Convention year." He pastored Cowpens First Baptist Church at two different times (1913-1916 and 1921-1925).

WALTER PARTIE HOLTZCLAW

October 1930 - August 1934

Although the church minutes do not record the election of Walter Holtzclaw, he was pastor when the church met November 16, 1930, and the former pastor's resignation was effective October 1. On August 16 "the deacons of the church (had been) appointed as a pulpit committee, to ascertain who was the most suitable minister to be found and make recommendation to the church."

While at Little River, Walter Holtzclaw and his family lived most of the time at the Cascade Power Plant which he operated part time.

In November 1931, the deacons and a canvass committee were "requested to make out a church budget for the year 1932 and present to the church....They made out a budget of \$368.00" which was approved by the church.

Spring and fall revival services were held while W. P. Holtzclaw was pastor, except in 1934 when the services were in July. Ministers who assisted the pastor in conducting them were A. S. Locker (two times), Carl Blythe, C. W. Hilemon, Paul Hartsell, J. E. Burt, and George Greer.

According to associational minutes, Little River Church was having weekly prayer meeting in 1931, 1932, and 1933. The next record of weekly prayer meetings is for 1939 and 1940. From 1943 on, the church has continued to have Wednesday evening services. Members remember that prayer meetings were first held in the homes.

Walter Holtzclaw answered the call to preach in 1925. He began his ministry at Oak Grove Baptist Church at Flat Rock (Henderson County). He pastored Blantyre Church (May 1927-January 1929 and July 1935-August 1936). He was pastor at Boyleston (1927-1928, 1933-34) and at Cathey's Creek (1935-1936). He was also pastor of Pleasant Hill and Valley Hill Churches (Henderson County).

Walter Partie Holtzclaw, son of Tom Holtzclaw, was born December 22, 1883, in Banner Elk, North Carolina. Tom and others of his family had come to Virginia from Germany in earlier years; Tom moved to the Banner Elk area. When Walter was very young, he, with younger brother Bob and their parents, moved to Hendersonville. The mother died, leaving the two boys and their father alone.

After their father remarried, Walter and Bob lived with the Glazeners of Cherryfield for several years before moving to Easley, South Carolina, to stay with the Lupers. During that time Walter worked in a meat market to help support himself and his brother.

Walter married Rosa Pearl Ledbetter of Boyleston. They had five children: Clara H. Reid, Gladys H. Kemmer, Ruth H. Cline, Helen H. Orr, and Elmer Holtzclaw (now a member and deacon of Little River Church). *Also a member at Little River is Elmer's daughter, Doreys - Kaye H. Merrill.*

W. P. Holtzclaw was a mason by trade supporting his family in this manner. He taught his son, Elmer, that same trade. "Many times," Elmer has said, "Daddy would watch me build something wrong where we were working, then make me tear it down myself and help me do it right. He always said I would never forget my mistake if I had to correct it. He knew I would be more careful the next time." Perhaps there's a lesson in that for all of us.

Walter died in June 1950, while living at Pleasant Hill. Pearl L. Holtzclaw, who was born June 24, 1886, died June 2, 1982.

ARNOLD E. EDNEY

1937 - June 1938

Little River Church minutes are incomplete for the time when Arnold Edney was pastor. On August 1, 1936, C. W. Hilemon had been "reelected for the coming year" and was pastor on February 21, 1937, the last date of minutes recorded in 1937. Only two conferences are reported in 1938--January 2 and 30, with W. R. Kilpatrick as moderator and no mention of a pastor. In a summary of church activities for 1938, it is recorded that "in June 1938, Rev. A. E. Edney resigned as pastor."

According to the Transylvania Association Minutes, A. E. Edney was pastor of Little River and of Boyleson in 1937. He lived at Flat Rock in Henderson County.

Carolina Baptist Association Minutes record A. E. Edney's serving as pastor of the following churches: Cedar Springs, Crab Creek, Cross Roads, Holly Springs, Beulah, Mountain Page, Mud Creek, Refuge, and Mills River. He was pastor of Bethel Baptist Church in Asheville for twenty-three years and also pastored in South Carolina.

Arnold E. Edney was a descendent of Rev. Samuel Edney, a Methodist minister. Samuel and his brother Asa settled in Edneyville (Henderson County); Samuel had twelve children and Asa had at least eight children. A. E. Edney was born September 5, 1900, and died September 25, 1973. He is buried in Mud Creek Baptist Church Cemetery (Henderson County).

SHERMAN T. PATTERSON

July 1938 - November 1941

Sherman T. Patterson was born September 3, 1882, at the family home on what is now known as the Shoal Falls Farm, where he lived until he was nine years old. He was the youngest of six children born to Luther Calvin and Louise Hamilton Patterson. His grandparents were Hampton W. and Elizabeth Moore Patterson and Joseph and Sarah Osteen Hamilton. H. W. Patterson was pastor of Little River Church in 1848, 1849, and 1859.

After growing up on a farm near Hendersonville, Sherman Patterson went to Asheville in 1903 and for fourteen and a half years was employed at the Asheville Steam Laundry. In Asheville he met and married Margaret (Maggie) Lee Jarvis. They had three children: William Raymond Patterson, Hazel P. Spanolia, and Ruby P. Riddle. Raymond died in 1959, and both Hazel and Ruby are still living.

In 1908 Sherman Patterson became a Christian, was baptized, and joined Asheville First Baptist Church. Following an accident in the laundry in 1909, he was pronounced dead by two doctors; a third doctor used a then-new technique for reviving victims who had choked, and it worked. Mr. Patterson said that one day afterwards, during his stay in the hospital, God showed him a building, mountains, and people. Shortly after his leaving the hospital, both he and Mrs. Patterson felt God telling them to work with the Salvation Army.

For several years the Pattersons went to the Salvation Army's open air services on Pack Square, gave their testimonies, and witnessed. Mrs. Patterson's prayers and concern had played a major part in her husband's becoming a Christian. Now he was leading fellow workers at the laundry to the Lord.

In 1917 he became an officer in the Salvation Army and was sent to Winston Salem. Other cities where he worked on the streets and in the prisons, serving with the Army, were Raleigh, Greensboro, Wilmington, and Charlotte, North Carolina; Atlanta and Columbus, Georgia; Columbia and Greenville, South Carolina; and Birmingham, Alabama, before resigning in 1934 to begin faith work. Mr. and Mrs. Patterson joined the Augusta Road Baptist Church in Greenville, South Carolina, and Sherman was ordained by the church October 14, 1934.

The couple helped in revivals, supplied for churches without a pastor, assisted Salvation Army leaders and missionaries, and held Bible classes in various parts of the country. Both were able musicians.

The Pattersons built a garage for storage, then a cottage near Hendersonville. His brother, Ernest, had acquired the six acres of property their father had not sold before his death and gave Sherman a lot at the location where camp meetings had been held early in the nineteenth century. Sherman Patterson was impressed to hold a tent meeting at the site.

Later with the gifts and help of a great many people, Sherman constructed the log building he had seen in the vision twenty-eight years before. It was to be the center of the couple's home mission work in the mountains. At first it had only a tar paper roof and a dirt floor. The first gathering at Faith Tabernacle was the 1937 Hamilton, Patterson, Osteen, and Pickelsimer Reunion on the first Sunday in August. In 1938 they began to have regular services at the tabernacle and to teach

Sunday School for those who were not attending other churches. Bible and missionary conferences became regular features of the tabernacle. Sunday School rooms and a prophet's chamber were added to the building.

Sherman held weekly Bible classes at Holly Springs and Little River Churches. He visited and held revivals "all up Mud Creek and down Crab Creek into the Little River section," often working among and with his relatives. He was the interim pastor at Grove Street (now Calvary in Hendersonville) and Pleasant Hill Churches.

Little River Church records show that Sherman Patterson was elected pastor in June 1938, and resigned in October 1941, effective December 1. Transylvania County Baptist Minutes show Sherman Patterson was pastor at Little River in 1938, 1939, 1940, and 1941. During the 1939 associational annual session "Rev. and Mrs. Sherman Patterson sang a special song, 'Up-to-date Religion,' and Rev. Patterson led prayer." In his autobiography, Mr. Patterson wrote, "In 1939 I took over the Little River Church until they could get a pastor, and it was three years before they let me go." He continued to lead in revivals and recorded "meetings in seven states" in 1940.

Sherman Patterson died April 15, 1970. Funeral services were held at Faith Tabernacle (now Faith Bible Church) from which he had retired in 1959. Burial was in Oakdale Cemetery, Henderson County. The obituary stated that Mr. Patterson had "served in twenty-one states during his ministry." Maggie Lee J. Patterson, who was born August 24, 1888, died January 11, 1968, and is buried at Oakdale Cemetery.

JAMES ALEXANDER ANDERSON

January 1942 - December 1944

James Alexander Anderson was born at Etowah (Henderson County) January 10, 1879, and died in 1966; he is buried in Woodland Cemetery, Greenville, South Carolina. His parents were Roxanna Gullick and Addison A. Anderson. He attended school at Etowah and was a graduate of Tusculum College in Greenville, Tennessee, and New Orleans (Louisiana) Baptist Theological Seminary.

J. A. Anderson was a veteran of the Spanish-American War. He was stationed in Cuba, was baptized there, and served as chaplain with the United States troops. For many years he was chaplain of the Spanish-American War Veterans. One year he served as Commander of South Carolina United Spanish War Veterans and his wife, Lillian, as president of the Auxiliary.

Jim Anderson pastored twenty-eight churches in North and South Carolina and Tennessee. In Transylvania County he was pastor of Pisgah Forest Church 1941-1944 and Little River 1942-1944.

Elmer Medford was moderator at a conference of Little River Church December 7, 1941. There was "discussion as to the best way to secure a pastor....Elected to find the minister" was a pulpit committee composed of Roscoe McCall, Amos McCall, Norma Hamilton (Merrill), Lorena Merrill, and Sue Shipman. December 28, 1941, "the committee recommended to the church for pastor Rev. J. A. Anderson. The church accepted the report, and Brother Anderson was unanimously called as pastor. He began his pastoral work January 1, 1942, and served in a great way for three years....During the three years of Brother Anderson's pastorate, the church was brought together in the bonds of love and fellowship. As a result there was increased interest and growth. It was with regret that the church accepted his resignation in December 1944." While Jim Anderson was pastor at Little River, he and his wife Lillian lived in the community (where Wells Nursery is today).

James A. Anderson's first wife was Nina Lorena (Rena) Shuford Anderson. Their daughter, Minnie Jane A. Neal Cole, lives in Greenville, South Carolina. Rena S. Anderson is buried in Woodland Cemetery. Mr. Anderson's second marriage was to Lillian Thacker Osteen Davis, the widow of Wofford F. Davis and daughter of Maggie Thacker and Francis M. Osten. Lillian and W. F. Davis had three children, Martha D. Boyter McCarroll, Marion D. Conner Woodruff, and Wofford Davis. J. A. Anderson had three grandchildren and four step-grandchildren. Lillian O. Davis Anderson was born November 11, 1890, in Piedmont, South Carolina, and died January 30, 1979, in Greenville; she is buried in Graceland Cemetery in Greenville.

His daughter states that Jim Anderson "had a great love for people; loved his God, his church, and his family; and had zest for living every day of his life."

PLYLER LEE McMAHON

April 1945 - December 1946

Plyler Lee McMahan was born in Yancey County October 29, 1889. He was ninth of the sixteen children born to Thomas Woodfin and Mary Amala Hall McMahan. He received the education available in the public schools in the late nineteenth century.

On February 14, 1920, he married Effie Young. Their three children are Vivian Rachel M. Murdock, Billy Claude McMahan, and Lela Hope M. Queen. There are ten grandchildren and fifteen

great grandchildren. Presently members of Little River Church are son Claude (a deacon) and grandsons Terry and Danny McMahon and Gary Murdock.

P. L. McMahon studied music under J. D. Vaughn. He attended for twenty-seven consecutive summers the two weeks' pastor's school sponsored by the North Carolina Baptist Convention on the campus of Mars Hill College. He was licensed to preach in 1925 by Brown's Creek Church in Yancey County and ordained in 1926 by Double Island Church, also in Yancey County.

He pastored thirty-three churches. At times he was pastor of three or four churches at the same time. Several churches recalled him to serve as pastor several times. The first two churches he pastored, Covyrock and Zion in Yancey County, consolidated under his leadership. Other churches he served in Yancey County were Pleasant Gap, Brown's Creek, Mt. Mitchell, Young's Chapel, Cane River, Riverside, and Pensacola.

He worked under the Tennessee Baptist Convention at Flag Pond in three churches (Higgin's Creek, Coffee Ridge, and Clear Branch). All other pastorates were in Western North Carolina: Bandana, Rebel's Creek, Cub Creek, and Snow Hill in Mitchell County; White Rock and Berea in Buncombe County; Pisgah Forest and Little River in Transylvania County; Madison Seminary and California Creek in Madison County; Bill's Creek in Rutherford County; and Harmony Grove in McDowell County. He was the first full time pastor of Little River, Bill's Creek, and Rebel's Creek.

In January 1945, Little River Church "met in conference" and elected Elmer Medford, Roscoe McCall, Norma Hamilton (Merrill), and Sue Shipman as a pulpit committee. "Rev. P. L. McMahon was unanimously called as pastor. He began his work April 15, 1945." He was also pastor at Pisgah Forest Church as he began his pastorate at Little River.

For several years Little River Church had not had regularly scheduled church conferences. The church "met in conference October 21, 1945....It was decided that a deacons' meeting would be held on Monday night following the first Sunday of each month, also that a business meeting of the entire church would be held on Wednesday night following the deacons' meeting."

Church records contain the following item: "All of the time of Mr. P. L. McMahon's pastorate has been very helpful to the church and community. He is thought well of throughout the community having made many friends here, being a man with love to all people--both the church and the lost world, being a very humble servant of the Lord and a wonderful preacher. It is with regret that we (the church) had to give him up at his resignation here the first Sunday in December 1946, effective December 29....We feel that it is a great loss not only to Little River but to the Transylvania Association."

In September 1962, P. L. McMahon retired for the first time, continuing to serve as a supply preacher. He returned to a full-time pastorate in 1964. After retiring the second time in 1967, he again served as a supply minister for awhile.

Rev. and Mrs. McMahon retained ties with Little River. He died March 23, 1982. Mrs. McMahon lives in Marion.

FRANCIS MARION BARNES

May 1947 - June 1952

Francis Marion Barnes was born October 29, 1902, in Carlton County, South Carolina. His parents were Angus Berry and Josephine Carter Barnes. He had one brother and four sisters. As a teenager he moved to Spartanburg, where he attended school and worked in a textile mill. Then he moved to Spencer, North Carolina, to work in a textile mill.

He married Nannie (Nan) Houser, who was born in Rutherford County, July 24, 1903. Mrs. Barnes was reared in Polk County on the Green River Plantation. They celebrated their fiftieth wedding anniversary with a reception given by their daughter at the Floyd's Creek Baptist Church, Forest City, May 19, 1974.

F. M. Barnes had been reared a Methodist. He was baptized by Jim Andy Brock and joined Spencer Baptist Church. He was ordained as a minister in November 1943, by Spencer Church. Ministers assisting in his ordination were Pastor Joe Parson, Ray Linville, James W. Ray, B. M. Strickland, and R. P. Lamb. Spencer Church sponsored him as a student at Mars Hill College for two years, anticipating no pay in return except for him to help somebody else. He graduated from Fruitland Baptist Institute.

December 22, 1946, members appointed to a pulpit committee "to locate another pastor" at Little River Church were Alvin McCrary, L. Vernon Gosnell, Sue Shipman, Howell Medford, and Viola Medford. On February 23, 1947, F. M. Barnes, from the pastors' school at Fruitland, preached the morning sermon. On March 6 there was no preaching after Sunday School; Elmer Medford served as moderator for a conference in which "Mr. F. M. Barnes was elected pastor without opposition." Rev. Barnes preached at both morning and evening worship services on March 30. Elmer Kilstrom continued as interim until F. M. Barnes began his pastorate of the church May 4, when he, his wife, and young daughter Iris Nan moved into the community. Minutes of deacons' meetings indicate that Pastor Barnes was interested in the church's spiritual growth and in the individuals of the church and community. He was active in the Transylvania Baptist Association.

May 18, 1947, "it was decided to appoint ushers in church and to start a church bulletin" at Little River.

In March 1947, "the deacons met and decided the church was able to pay the pastor's house rent in addition to his salary of \$37.50 per week, the rent amounting to \$20.00 per month." On April 18, 1947, "the church was called into conference and the decision about the pastor's salary was presented to the church. Brother Frank Merrill said he had planned to pay the rent for one year himself, so the motion was made that the church add to his (the pastor's) present salary \$20.00 per month...."

In June 1948, the following were appointed to building and finance committees for building a pastorium: Roscoe McCall, Frank Merrill, and Howell Medford. In August Frank Merrill, Robert (Bob) Merrill, and Edward Mackey were appointed to a committee "for the raising of funds for the building." In May 1949, committees were reorganized with Elmer Medford, Newton Pickelsimer, Roscoe McCall, Jim Bumgarner, and Glannie Shipman serving on the building committee; Howell Medford (building fund treasurer), Frank Merrill, Robert Merrill, and Edward Mackey working on the finance committee. When the house, built on church property below the church building, was completed in 1950, the pastor's family moved into it. (The mortgage on the parsonage was paid off October 23, 1953.)

While Nan Barnes and Viola Medford were Girls' Auxiliary (now known as Girls in Action and Acteens) counselors, the church's first coronation service was held in 1951. Iris Barnes (McGuinn) was one of the G.A.'s recognized.

Other churches F. M. Barnes pastored were Madison Seminary in Madison County; Oak Grove Church in Haywood County; Riverside, Goode's Creek, and Gant's Creek in Rutherford County; and Unicoa near Erwin, Tennessee.

Mr. Barnes was a violinist and enjoyed playing at the churches.

F. M. Barnes died July 24, 1975, and was buried in Floyd's Creek Baptist Church Cemetery. Mrs. Barnes lives in Rutherfordton. She said that they "enjoyed Little River very much," that "it was most enjoyable everywhere they lived." Iris married Daniel P. McGuinn from Hendersonville. They have a daughter, Iris Lynn M. Roper. The McGuinns and Ropers also live in Rutherfordton. Nan Barnes and Iris B. McGuinn remain in touch with Little River folks.

JOHN THOMAS NEAL

July 1952 - March 1958

John Thomas Neal was born in Henry County, Kentucky, April 2, 1892. He was the son of John and Sarah Elizabeth Shannon Neal.

He graduated from Georgetown College, Georgetown, Kentucky, and received the Master of Arts Degree from the University of Kentucky. He also was a graduate of the Southern Baptist Theological Seminary in Louisville, Kentucky, and did graduate work at Emory University, Atlanta, Georgia. Most of his pastorates were in Kentucky.

John T. Neal was an Army Captain during World War II and served as a chaplain in the Pacific area from July 16, 1942, until June 27, 1946. At the end of the war he located in Dalton, Georgia. He taught at Fork Union Military Academy in Virginia and at Monk Baptist College in Missouri.

His first wife, Hazel Bell Smedley Neal, by whom he had a son and two daughters, had died. August 4, 1951, he married Lorene Payne, an artist from Brevard, North Carolina, who was living in Dalton.

In June 1952, Martin Shipman, Lewis McGee, Newton Pickelsimer, Dola Shipman, and Ada George were appointed as a committee "to find another pastor." In July John T. Neal accepted the call to be pastor. Mrs. Neal said "this proved to be the most beautiful place in the world" to them, that they "loved the church, people, and lovely, colorful landscape." Lorene's mother, Rachel Payne, lived with them and was a member of Little River Church while John was pastor.

While John Neal was pastor, a choir loft and baptistry were built in the sanctuary. (Mrs. Neal painted a scene of Little River for the baptistry; the painting hangs now in the hall of the "new" education wing. Among other artistic contributions of hers was an outdoor nativity scene. Some remember her snow sculpture also!" In 1954 a rock wall and new steps leading into the church were built; a second rock wall was built in 1957.

Ministry to the young people of the church included a youth forum. The pastor moderated panel discussions by the youth on subjects of vital interest to them.

Mr. Neal was active in the association and edited Baptist News, an associational paper. At the 1955 associational meeting, "Rev. John Neal led discussion and made motion that the program committee plan a program for Tuesday night of the association. It was motioned and passed on by session that it be called 'youth night.'"

The Neals actively supported the community club. Written in the Little River News in The Transylvania Times concerning J. T. Neal's resignation (effective April 1, 1958) as pastor of the church was, "We truly feel we are losing a great man. He has

meant much to the church and community. Mrs. Neal, the pastor's wife, will be greatly missed too. We cannot explain all the wonderful things she has done for us." Noted editorially in The Transylvania Times was the following: "Transylvania County is losing one of its most dedicated couples, ...Rev. and Mrs. John T. Neal of Little River. The pastor is retiring and they are going to Greenville, South Carolina, to make their home. Seldom do any two people do more for a community than the Neals have done for Little River....Mrs. Neal was our faithful correspondent from that community for a long time, and we here at the paper appreciate her contribution to our efforts...."

Little River Church was John T. Neal's last pastorate. He retired in 1958 and often referred to Little River as "The Promised Land." He is buried in Woodlawn Memorial Park, Greenville.

Lorene P. Neal lives in Greenville and has returned to the county, community, and church on various occasions.

JARVIS BUFORD BROCK

August 1958 - November 1963

Jarvis Buford Brock was born March 2, 1927, in Hazelwood, Haywood County. He became a Christian in February 1944, and was ordained to the ministry September 10, 1950. He is a graduate of Waynesville High School, Mars Hill (at that time-Junior) College, Western Carolina University, and Southeastern Baptist Theological Seminary.

On October 13, 1950, Jarvis Brock and Mildred Morrison were married. Mildred was born November 25, 1930. She is a graduate of Catawba College and has a master's degree in counselling from Clemson University. She has taught school and worked as a guidance counselor, presently is a guidance counselor at Tuscola Senior High School in Haywood County. The Brocks have three sons. Dean, who was born in 1952, married Ruth Wilson of Easley, South Carolina; she is a nurse, and Dean is a professor of computer science at the University of North Carolina at Chapel Hill. Truett, born in 1954, married Karen McLane of Pickens, South Carolina; she is an accountant and teacher and Truett is an elementary school teacher in Pickens County. Zane born in 1956, married Pam Owens of Easley; Zane is a high school art instructor and Pam an elementary school teacher in Atlanta, Georgia.

Before becoming pastor of Little River Church, Jarvis Brock had served as pastor of Barberville Baptist Church (1950-1956), minister of music and youth at Edgemont Baptist Church, Durham (1956-1957), and pastor of Mount Moriah Baptist Church, Durham

(1957-1958). Jarvis preached his "trial" sermon at Little River May 18, 1958, and first sermon as pastor August 3.

A sanctuary and education building were built while Rev. Brock was pastor at Little River. On May 17, 1961, Newton Pickelsimer, chairman of the building committee announced that "bids were let" for the building. Included in recommendations [from the building committee (Newton W. Pickelsimer, Elmer Holtzclaw, and Albert Merrill); finance committee (Ray Keener, Margaret Kilstrom, Merrimon Shuford, Burlas Ashe, and Alvin McCrary); and deacons] on June 22, 1961, which were accepted by the church, were the following items: "that our church accept the bid of builder C. E. Cochran, which bid is \$60,480.00;... that the present building committee be relieved...exception of Elmer Holtzclaw who will represent the church to the builder and architect; that the church building be completed with stained windows, pews, and if possible carpets, and that John Bradley and Gladys Shuford serve as a committee of two with full authority to select the above items (Billie McCrary also served with them); that ...\$40,000.00 needed for completion of the building be borrowed from the Brevard Federal Savings and Loan Association...." Appointed to a committee to raise funds for the building were Howell Medford (chairman), Margaret Kilstrom, Merrimon Shuford, Alvin McCrary, and Glanna Shipman. The architect was Henry McDonald of Brevard. Construction began on July 2, 1961. Ray Keener served as building fund treasurer. On January 10, 1962, Seva Mackey (chairman), Reba Kilstrom, and Roscoe Ponder were appointed "a committee to fix planters in the new church." The first service in the new building was January 14, 1962. Ray Israel (chairman), Burlas Ashe, and Elmer Holtzclaw served on a committee "to do what seemed best concerning outdoor lights."

While pastor at Little River, Mr. Brock taught at Fruitland for a period of time. It is noted in the minutes that he had refused an increase in salary from the church until he finished teaching at Fruitland.

Jarvis Brock was active in the Transylvania Baptist Association serving as moderator in 1962 and 1963. He was a member of the General Board of the State Baptist Convention in 1962.

In a letter dated October 17, 1963, Mr. Brock submitted his resignation as pastor of Little River Church to accept the pastorate of Diamond Hill Baptist Church, Statesville (where he was pastor until 1969). The minutes of October 20 state that "with sad hearts the church accepted the resignation." The deacons of Little River Church wrote to the deacons of Diamond Hill Church on November 29, 1963, in part as follows: "...It's through courtesy and love for Brother Brock that we wish to pass on to you...our sincere hope and prayers for a successful church ministry under the leadership of Rev. Jarvis Brock. He is most capable, dedicated, and inspired by the Holy Spirit...."

The Brocks have retained ties with Little River. He continues in the pastoral ministry, having since 1975 been pastor of the Hazelwood First Baptist Church in the Haywood Baptist Association, of which he has been moderator. He was pastor of Glenwood Baptist Church, Easley, South Carolina, 1969-1975. His hobbies are woodworking, golf, and fishing.

RAMON EUGENE ERGLE

May 31, 1964 - November 14, 1965

On October 20, 1963, when the resignation of Jarvis Brock (effective December 1) was accepted by the church, "a pulpit committee composed of Jack Hughey, Elmer Holtzclaw, Merrimon Shuford, Sue Shipman, and Margaret Kilstrom was appointed." Ramon Ergle was elected as the next pastor. He and his wife Joyce united with the church May 31, 1964. He served as pastor until November 14, 1965. His October third letter of resignation read in part, "After prayerful thought and consideration I have been led to accept work with our Baptist Children's Home in Thomasville....Joyce and I have enjoyed working with you, and wish to say that you have meant much to us. We thank you for the many kindnesses, expressions of love, and the loyal support you have given during my pastorate here. We shall always hold Little River dearly in our hearts, and wish the very best for the church in the years that lie ahead."

During the year and a half that Ramon Ergle was pastor, mission groups were active, average Sunday School attendance was 159, average Training Union attendance was 90, nine people joined the church on profession of faith and fourteen by letter. The building fund debt decreased from \$28,015.88 to \$18,426.06, and maintenance on the new building included painting the trim. On July 14, 1965, the church voted to "with thankfulness accept the property which Mr. and Mrs. Ed Mackey gave for increased parking area and that the church build and maintain a white fence at this boundary." The Ergles were messengers to the Baptist State Convention in 1964 and to the Southern Baptist Convention (in Dalla, Texas) in 1965.

Ramon was born December 26, 1935, in Aiken County, South Carolina. He received his B. A. from Furman University Greenville, South Carolina, and the Certificate of Theology from Southeastern Seminary, Wake Forest. He married Joyce Haile, who was born July 23, 1941, and is a graduate of North Greenville Junior College (South Carolina). They have two daughters, Ramona Lynne born March 26, 1966, and Stephanie Leigh born August 16, 1969. Ramona is a 1984 graduate of Aiken High School.

Rev. Ergle has pastored Mt. Herman Baptist Church at Rocky Mount and Jewel Baptist Church at High Point. South Carolina pastorates were Bath Baptist Church and Cross Roads Baptist

Church at Ruby. Presently he is self-employed as a carpenter and pastor of White Pond Baptist Church near Aiken. Mrs. Ergle is employed by Aiken County, in the office the Registrar of Mesne Conveyance.

The Ergles, who have kept in contact with some locally, have camped in the area and worshiped at Little River in the summers.

HARTSELL MASON GRUBBS

December 1965 - January 1970

On October 6, 1965, the following (recommended by the deacons) were chosen to serve on a pulpit committee: Fred Kilstrom, Hayes Merrill, Floried McCall, Mildred Ashe, and Marian McMahan. On December 19 Hartsell Grubbs brought the morning message. "The church went into conference following the morning worship service. It was voted unanimously to call Rev. Hartsell Grubbs as pastor." Hartsell and Ina Grubbs joined Little River Church December 26, 1965.

During the time that Hartsell Grubbs was pastor at Little River, the church paid off the debt on the new sanctuary, removed the old frame church building, and built the education and fellowship hall wing of the present building.

"On Sunday, October 29, 1967, enough money was received into the building fund treasury to retire the church debt. This debt of \$40,000.00 was borrowed...on June 22, 1961. The loan was for twenty years. Six years, four months, and seven days after the church voted to borrow this amount, it was paid off. Ray Keener paid this debt off on October 30, 1967." On December 13, 1967, Elmer Holtzlaw (chairman), Paul Kennington, Robert Smith, Martin Shipman, John Bradley, Gladys Shuford, and Billie McCrary were elected as "a building committee to formulate plans to build additional educational facilities."

On July 28, 1968, Bob Miller and Hayes Merrill were chosen "to contact interested parties about removing the old building." On February 19, 1969, they reported "they had three men who would tear down the building and clean up the grounds for the material in the (old) church" (building). It was voted "that this be done."

The building committee reported on April 20, 1969, that "the low bid was placed by the Anchor Development and Construction Company of Spindale, North Carolina, in the amount of \$85,750.00." On April 27, 1969, the church voted that the trustees (Ray Keener, Claude McMahan, and Merrimon Shuford) form the finance committee and "be given the authority to borrow the money necessary for the new educational wing." On May 14, the finance committee reported "arrangements made with Mr. and Mrs. Alton Braddock to borrow \$75,000.00 at 7 percent" of which 1

percent would be returned "to the church as a gift." Paul Kennington was elected as a "go between" for the church to the architect (Henry McDonald) and the construction company. Jerry Miller was chairman of the furnishings committee. Dale Orr and his family donated tables for the fellowship hall.

Hartsell Grubbs was active in the Transylvania Baptist Association. He was chairman of the missions committee when the first full time Director of Missions was called by the Association.

On January 11, 1970, Rev. Grubbs resigned as pastor of Little River (effective at the end of the month) to accept a call as pastor of Friendship Church, Lyman, South Carolina, where he served until 1973. Since leaving that pastorate, he has done pioneer mission work in New York and New Jersey and pastored New Pleasant Church in Gaffney, South Carolina, and Sandy Springs Church in Rutherfordton.

Pastorates before coming to Little River had been in Tennessee and Texas. He was a United States Navy Chaplain (1960-1964) and remained a member of the Reserves until retiring in 1981.

Hartsell Mason Grubbs was born March 20, 1926, in Greenville, Tennessee. Orphaned at the age of five years, he grew up in an orphanage in Tiffin, Ohio, where he remained until 1943. At that time he joined the Navy and served in the European and Pacific Theatre of Operations during World War II, receiving an honorable discharge in 1946. He became a Christian in March 1947, and on August 30, 1947, in Bristol, Virginia married Ina B. Frazier, who was born December 27, 1922, in Bristol, Tennessee. He was ordained by Calvary Baptist Church of Bristol, Tennessee. He received his A. B. from Carson-Newman College (Jefferson City, Tennessee); Master of Divinity from Southwestern Baptist Theological Seminary (Fort Worth, Texas), and the D. D. from East Texas State University (Nacadoches, Texas).

Hartsell and Ina adopted two sons. Robert Eugene, born December 9, 1960, is a graduate of Emory University (Atlanta, Georgia). Earl Mason, born January 13, 1968, and adopted while the Grubbs were at Little River, is in high school.

JESSE ARTEMUS BAILEY, SR.

August 1970 - December 1983

Jesse Artemus Bailey, Sr. was born October 21, 1935, in Pensacola, Florida, to Artemus and Syble Price Bailey. His father died while Jesse was pastor at Little River. His mother lives in Pensacola. Jesse married Annie Louise (Lucy) Greeson June 8, 1957. Lucy was born September 30, 1936. Her parents

were Junious Greeson, who was killed in World War II, and Ella Blythe Greeson Long, who died while the Baileys were at Little River. Lucy Bailey's stepfather, Melvin W. Long, lives at Roxboro. Jesse A. (Jay) Bailey, Jr. born January 15, 1963, is in the Air Force; he was married to Donna Greene of Flat Rock while his father was pastor at Little River.

J. A. Bailey, Sr. became a Christian in March 1951, was licensed to preach by his home church (Pleasant Grove Baptist, Pensacola) in April 1952, and was ordained by the Pleasant Grove Church November 8, 1959.

Jesse received a B.A. in history from Carson-Newman College (Jefferson City, Tennessee) and a B.D. from New Orleans (Louisiana) Baptist Theological Seminary. Lucy received an A.A. from Campbell (then a junior college) at Buies Creek and a B.A. in religious education from Carson-Newman.

While a student, Rev. Bailey had pastorates in Arkansas and Louisiana and served in Chicago, Illinois, as a summer missionary with the Home Mission Board. Full time pastorates before his coming to Little River were at Broussard (Louisiana) First Baptist Church (1960-1963); Mt. Pleasant Church, Hayesville (1963-1968); and Green's Creek Church, Sylva (1968-1970). He was active in associational work in the associations of which these churches are a part.

On February 1, 1970, the following were elected as members of a pulpit committee at Little River Church: John Bradley, Ray Keener, Ted Whitmire, Gola Hudgins, and Martha Sue Mackey (Blythe). Rev. Jesse Bailey was called as pastor June 14. He and Mrs. Bailey united with the church August 2, the Sunday Jesse preached his first sermon as pastor.

In 1971 and in 1972, Jesse Bailey participated in evangelism efforts in Jamacia, supported financially by Little River Church. In April 1974, the church financed "a trip for the pastor to Mexico to tour the mission field."

On August 21, 1977, the church and community surprised the Baileys "with a new Dodge station wagon showing them our appreciation." In 1982 Jesse and Lucy were provided a trip to Israel.

In 1974 Arthur Bishop, a student at Fruitland served as student-associate pastor. During each summer of 1978-1983, a college student served as a youth worker for ten weeks. Children's worship was begun in 1974. John K. Bradley and Jerry Merrill were among the workers early in this ministry; Martha Blythe worked for a number of years. A week-day preschool kindergarten was begun in the fall of 1982.

On August 14, 1977, a note-burning during homecoming celebrated the church's being free of debt on the church

building. The brick wall extending from the utility building was built in 1977. The parking lot was paved in 1978. Pew cushions were purchased in 1979 in memory of Martin Shipman and Joseph Baynard. The old church bus was sold to Grace Baptist Church in 1972, and in 1979 a new Dodge van was bought. The bell tower was constructed in 1983 and dedicated at homecoming. A portion of the cost of the bell tower was financed by memorials to Dola Shipman and P. L. McMahon.

Sunday morning worship services at Little River Campground were begun in 1978 and continue to be held each summer, beginning in May and going through Labor Day weekend. The annual senior citizens' day honoring those sixty years old and over has been celebrated every year since 1975.

Jesse Bailey was very active in the Transylvania Baptist Association, serving on the General Board of the State Convention for six years (as he had earlier represented Region 10 for three years). He was moderator of the association three years.

He served as president of the Transylvania County Ministerial Association, as secretary-treasurer and as president of The Transylvania Baptist Pastor's Conference, as a volunteer chaplain and chairman of the chaplains at Transylvania Community Hospital, and as chaplain of Little River Volunteer Fire Department (of which he was a charter member).

Jesse A. Bailey resigned as pastor on November 27, 1983, (effective December 25) to accept the pastorate of Macedonia Baptist Church, Kings Mountain.

RONALD LOUIS RYAN

Pastorate to begin in August 1984

The pastor search committee introduced Ronald and Linda Ryan to the church at an informal open house in the fellowship hall on Saturday, June 9, 1984. On June 10, the choir sang a special arrangement of "The Old Rugged Cross," and Rev. Ryan preached a message entitled "The Dynamics of the Cross" during the Sunday morning worship service, after which the church extended a call to Ronald L. Ryan to become the pastor.

The Ryans accepted the call of the church and responded that morning at the close of the worship service. Rev. Ryan expressed his sincere appreciation for the prayers of the pulpit committee and the church. He also said he believed the Lord had led in all things and that God's will had brought them and the church together stating, "The promise of Colossians 1:9-10 is one that we may claim together as we plan to be co-laborers together with Christ."

Colossians 1:9-10

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Members of the pastor search committee were John Bradley, Linda Gant, Margaret Kilstrom, Wayne Watson, and Ted Whitmire.

Ronald Louis Ryan was born September 30, 1934, in Idabel, Oklahoma. He is married to the former Linda Lou Foster. Their daughter Renee is a student at Wingate. Linda studied at a secretarial school and a stewardess college.

Ronald graduated, with a B.S. in education, from Hardin-Simmons University, Abilene, Texas, in 1958. He was a member of the Baptist Student Union and Fellowship of Christian Athletes, Who's Who in American Colleges and Universities, and a four year letterman on varsity basketball and tennis teams. He has studied at Southeastern Seminary and the School of Pastoral Care, Baptist Hospital, Winston Salem. He has served in churches as youth director, associate pastor, and pastor in Oklahoma, Tennessee, and North Carolina. He was assistant student director on the campus of Oklahoma University in Norman one year and did summer mission work in Oklahoma with the Indian population in his hometown. He leaves the pastorate of Pleasant Grove Baptist Church, Oakboro, to come to Little River.

SOME OTHER MINISTERS WHO HAVE BEEN PART OF LITTLE RIVER CHURCH

BENJAMIN KING

Benjamin Franklin King, Sr. was born in Virginia on February 1, 1777, and died in Henderson County May 10, 1841. He is buried in the King Cemetery off Finley Cove Road in Henderson County. His parents were Samuel King, a Revolutionary soldier who served with the troops in Virginia during the war, and Elizabeth Underwood Davenport King, whose first husband had died.

Benjamin King owned thousands of acres of land at Mud Creek, Laurel Creek, Cathey's Creek, Little River, and other places. [What is known as the Everett(e) or Thomas Farm, now owned by Olin, originally belonged to Benjamin King. King sold it to William Ward, a wealthy Charleston aristocrat, about the time the Cherokee Indians were removed to Oklahoma (which was in the winter of 1838-1839). Ward contracted Ephrian Clayton to build a house which became generally known as the finest residence in Western North Carolina and was for many years one of the show

places in the county. The house, unoccupied for years, was torn down in 1981.]

Benjamin King was ordained to preach by French Broad (River) Baptist Church and was pastor of French Broad Church in 1812 and in 1815, as well as possibly for other years. From 1813 until the time of or just before his death, he was pastor of Cathey's Creek Baptist Church, first known as Arm of French Broad Church and constituted as Cathey's Creek Baptist Church in 1822. Pastor Benjamin King and Abraham Glazner are listed as delegates to the Twelve-Mile River Baptist Association meeting at Middle Fork of Saluda Church in September 1837, from the Cathey's Creek Church, the only North Carolina church in the association. He was also pastor in Henderson County of Mud Creek Baptist Church 1816-1819 and 1822-1841 and Mount Moriah Baptist Church in Edneyville 1839-1841, as well as Mountain Page for a short time. He pastored in three associations: French Broad and Salem (North Carolina) and Twelve-Mile River Association (South Carolina).

During the years 1807-1831 the French Broad Baptist Association regularly sent messengers to the Saluda Baptist Association of South Carolina; Benjamin King served in that capacity. There was interchange of ministers and fellowship between the churches in Henderson and Transylvania Counties and the churches of Twelve-Mile River Baptist Association in South Carolina. The Twelve-Mile River Association was formed in 1829, and Benjamin King, Sr. was probably the first moderator.

Three churches were constituted from Mud Creek while Benjamin King was pastor. They were Mountain Page and Crab Creek in Henderson County and North Fork Saluda in South Carolina. An early historical sketch of Mud Creek Church by Lincoln Fullum and Elisha King is quoted here: "...The church still continued harmoniously, traveling on, occasionally receiving members until the year 1836, at which time there was a Baptist Camp Meeting established in her limits, which we believe has done much for the advancement of the Redeemer's Kingdom, for all of the churches in the whole vicinity have had a considerable ingathering since its establishment... And our faithful and much loved Elder Benjamin King still continuing our supply, we are still in love and harmony; and he, together with a very large majority of the church, are zealous and, we believe, praying advocates for all the benevolent institutions of the day...."

Benjamin King's wife Rebecca was born November 24, 1777, and died February 17, 1845. Two of their sons were Baptist preachers. Jonathan King was born in Henderson County in 1800 and died in Pickens County, South Carolina, in 1883, where he had moved in 1868. He served churches in Transylvania and Henderson Counties from 1838 until 1862. He was one of the ministers who led in the constitution of Hendersonville First Baptist Church in 1844. Benjamin Franklin King, Jr. was born in 1807 or 1817 and died in 1870. He, his wife, his mother, a sister, and a brother were charter members of Hendersonville First Baptist Church. In

Hamby's Brief Baptist Biographies records cited indicate that Benjamin Franklin King, Jr. was a charter member of Hendersonville First Baptist Church (constituted in 1844) and ordained by Hendersonville First Church November 8, 1849, near the time he moved to Georgia. However, Union Association Minutes record his being clerk in both 1849 and 1850. His marriage to Mary Ann Shuford, the daughter of David and Sarah Shuford, was on September 15, 1836.

FRANCIS DRAKE ALLISON

Francis Drake Allison was born in 1778 and died in 1867. His wife, Mary Heffner Allison, was born in 1809 and died in 1897. Their farm was on the Everett (or Thomas Farm) Road between Little River and Davidson River. They were interred in the Allison Cemetery there but were later buried in the Oakdale Cemetery in Hendersonville, when the building of a road made the move necessary.

Delegates to the Salem Association from Little River in 1842 were F. Allison, E. Hightower, J. M. Hefner, and A. McCall. The 1845 associational meeting was held at Little River August 8-11; Francis Allison was on the committee "to supply the stand with preaching." Pastor James Blythe and former pastor Robert Jordan were active participants in the session; Jacob Cantrell, another former pastor, was a visiting minister at the associational meeting.

F. Allison, Daniel King, A. McCall, and B. P. Kilpatrick were messengers to the Union Association in 1850. F. Allison was an active participant at the session.

Francis Allison assisted in the ordination of a deacon at Beulah Church in Henderson County on March 1, 1845.

Francis Allison was a farmer and fine furniture maker. Robert Sherrill whose father's first wife was Rachel Allison, granddaughter of Francis Allison, has a double spool bed made by Francis; and his sister, Edith Sherrill Allison, has twin beds and a cupboard.

Black Baptists began holding services near the French Broad River at an old brush arbor. They named their church French Broad (now known as New French Broad). When the weather would not permit outside gatherings, they met in Francis Allison's blacksmith shop.

From 1813 to 1822, the predominately white Cathey's Creek Arm in Transylvania County of the French Broad Church (Henderson County) had met in homes throughout the county. Some of the homeowners were Francis Allison, Samuel King, M. Paxton, Absolem Hooper, Robert Jordan, and John C. Galloway. Even after they had

a meeting house in 1819, at times the congregation still gathered in homes.

ADAM JEFFERSON CORN

Adam Jefferson Corn (uncle of Jesse Wallin Corn who pastored Little River Church) was the oldest of eight sons of Noah Parr and Elizabeth Capps Corn. He was born in 1827 in Henderson County and died in 1900 in Transylvania County. Adam, like Jesse, was a name used often in the Corn family. Adam Jefferson Corn's Uncle Adam Corn was a minister, as were his first cousin Jesse Adam Corn and nephew Elijah Adam Corn. Adam Jefferson's father and one brother, Noah Parr Middleton Corn, were also preachers.

A.J. Corn married Cynthia Carolyn Galloway who was born in 1828 (the daughter of William "Buffalo Bill" Galloway) and died in 1908. Both Adam and Cynthia Corn are buried in Little River Cemetery. They had four sons and two daughters. Gola Beatrice Corn Hudgins, a member of Little River Church, is their granddaughter, the youngest daughter of their oldest son Elford Dewitt Corn and his wife Mary Elizabeth (Molly) Deaver Corn. Thelma Lee Sentelle Merrill is the great granddaughter of Adam Jefferson Corn. She and four of her sons (Larry, Raymond, Jerry, and Allen) are members of Little River Church; Bryan Simms is a member of the church and also a great-great grandson of A.J. Corn. Bryan's mother and Thelma are the granddaughters of A.J. Corn's daughter Sereptia C. Sentelle. Rev John E. Sentell(e), who was born in 1859 and died in 1935, at times preached at Little River. He was married first to Sereptia Corn, then after Sereptia's death to her sister Melissa, and third to Delia Anders who survived him.

In 1845 Adam Jefferson Corn was licensed to preach by the Cross Roads Baptist Church (Henderson County) and was ordained in 1862 as pastor of Friendship Baptist Church (Polk County) Included in the list of churches he pastored are East Fork, Carson's Creek, and Boyleston in the present Transylvania Association; Cross Roads, Beulah, Refuge, Mud Creek, and Crab Creek in Henderson County; Friendship in Polk County; and Cane Creek in Buncombe County. The composite roll of ministers who served in the Western Convention (1858-1897) lists Adam Jefferson Corn at Hendersonville (1861-1867), Crab Tree (1878-1882), and Grange (1883-1897). In Transylvania County he lived on Jeter Mountain.

The earliest Little River Church Minutes which have been preserved are for 1891. A.J. Corn is often mentioned in the minutes from 1892 until his death. In September 1892, a series of meetings was held by A.W. Beck, J.J. Allen, A.J. Corn, and the pastor J.J. Gray. Also in September 1892, A.J. Corn was added to a committee to "labor with" a member regarding the advent doctrine advocated by the named member. On Christmas Day 1892,

the sermon was preached by A.J. Corn. In August 1893, according to the minutes, the church "dismissed Brother and Sister A.J. Corn," but no reference was made as to where the couple went or of their return. However, on November 26, 1893. A.J. Corn was chosen to help issue invitations to sister churches for the communion meeting on December 24. The minutes record his acting as moderator, preaching, and/or serving on committees each year following through January 1900. Perhaps Little River was the church in which Adam Jefferson Corn placed his membership between pastorates or when he was pastoring several churches at a time, and the church's minutes omitted some of his comings and goings. There were also times when individuals who were members of other churches meeting monthly became regular in attendance at Little River, as well, and were placed on committees or otherwise given leadership roles. On August 23, 1896, the record shows, "Brother A.J. Corn and Sister Cynthia Corn joined by letter." August 11, 1900, Cynthia Corn, E.M. Allison, M.L. Hamilton, and Lou Osborne were chosen "to write the obituary of Brother A.J. Corn." The obituary was read on September 9.

J.J. ALLEN

A. W. Beck, J. J. Gray, A. J. Corn, and J. J. Allen had conducted a series of meetings at Little River in September 1892. On October 23 J. J. Allen was received by letter. On December 24 the church voted to ordain J. J. Allen to the ministry in February. On January 29 the sermon was by J. J. Allen. J. J. Allen was ordained by Little River Church February 25, 1893. W. W. Allen chaired the presbytery; Pastor James J. Gray was secretary; and James N. McCall gave the charge and presented the Bible.

William W. ALLEN

July 26, 1896, church minutes state, "Brother William Allen and wife Mary joined by letter. Brother Allen is a minister of the gospel." The minutes do not note their leaving but in June 1899, "William and Mary Allen returned their letters." William and Mary Allen and "Mama Greer" were granted letters of dismission in April 1902.

S. A. CHAMBERS

Rev. S. A. Chambers, sometimes noted in the minutes as Professor S. A. Chambers, may have taught in the community. At various times from July 1895, until June 1896, he is mentioned as one who delivered the sermon or served as moderator.

J. CLINGMON CAPPS

J. Clingmon (Cling) Capps was a long-time member at Little River. He was a deacon of the church and a licensed minister. He often served as moderator or clerk pro tem at church conferences.

A daughter, Mariah Capps, married Marsh Gosnell, remembered as a faithful church member who sang in the choir and as a good citizen. One of Mariah and Marsh's daughters, Grace G. Patterson, is a member at Little River as are grandsons Howard and Bruce Gosnell and Ernest Patterson. Another daughter Ethel Gosnell lives in South Carolina. Their son, the late Vernon Gosnell, was a deacon at Little River.

After the death of his first wife, nee Mary Moore, J. C. Capps married Mary McCrary Heath, widow of Charles Heath, whose daughter Sue Heath Shipman at ninety years of age is the oldest active member of Little River Church.

NORMAN LUNDY PONDER, Sr.

Norman Lundy Ponder married Mary Elizabeth Franklin, a former student. Both were natives of Madison County. They had three daughters and a son. Daughter Lillian P. George Merrill is presently a member at Little River as well as a granddaughter, Margaret G. Kilstrom, and her son Eric.

N. L. Ponder served as Sunday School superintendent and BYPU president at Little River Church. He was called on to preach, to act as clerk and moderator for business sessions, and to assist in the ordination of deacons.

The Ponders moved to Enon Community and joined Enon Church. Norman L. Ponder died in April 27, 1951, and is buried at Enon. Mary F. Ponder died in 1967 and is also buried at Enon.

N. L. served as supply pastor in churches in Transylvania County and pastored Zion in Rosman one summer. He was active in associational work (serving as historian, as a member of committees, and as clerk from 1937 through 1946).

Educated at Mars Hill College and Wake Forest College (now University), he taught school in Transylvania, Yancey, and Rockingham Counties.

MARK RAYBURN OSBORNE, Sr.

Mark R. Osborne was born and reared in Little River. He lived most of his boyhood years in the family home on Everett Road (presently owned by Harold and Earlene Merrill Byers). His father, Henry C. Osborne, died when Mark was thirteen years old. His mother, Louise (Lou) Young Gudger from Buncombe County, was a widow with several children when she married Henry Osborne.

Mark Osborne was licensed to the ministry by Little River Church January 2, 1909, and ordained by the church April 14, 1912. He was pastor of Mt. Moriah and Zion Churches 1912-1913, East Fork in 1913, and Gladly Branch in 1914. He also taught school in Transylvania County.

A graduate of Fruitland, Mark also attended Asheville Farm School (now Warren Wilson College). He graduated from Furman University in 1917 and was, years later after his retirement, awarded an honorary D.D. Degree by Furman.

He married Dora Bishop of Cedar Mountain. They had three children. The daughter Mary Louise is deceased. The sons (both ministers) are Mark, Jr. who lives in Columbia, South Carolina, and Millard of Charleston, South Carolina.

Mark Osborne, Sr. worked with the Home Mission Board for a while and was associate pastor of Greenville (South Carolina) First Baptist Church for four years. He was pastor of Ebenezer and Lake Swamp Churches in Florence, South Carolina for over twenty years. His last pastorate was at two churches, Ebenezer and Edisto, in Orangeburg County, South Carolina.

Rev. Osborne was in demand as a musician. He was a humorist and sought after as a speaker.

Little River Church minutes of April 11, 1962, record that a resolution was adopted showing appreciation for Mark Osborne and his wife. Rev. Osborne preached at the evening services. The day marked his fiftieth year in the ministry. Mark Osborne died January 28, 1966.

Elmer Adolph Kilstrom

Rev. Elmer A. Kilstrom joined Little River Church in 1944 and was a member until his death in 1966. During this time he served as interim and supply pastor at various churches and, until his retirement, worked at Olin. At Little River he preached when the pastor was away, helped with the ordination of deacons, moderated business sessions, and served as interim pastor on two occasions.

P. L. McMahon had resigned December 1, 1946, effective December 29. Elmer Kilstrom consented to do so when contacted "about filling the pastor's place until we secure another." An interesting note in the minutes of January 5, 1947, is "no preaching Sunday morning; Sunday evening sermon by Rev. Kilstrom." (Does anyone remember if the reason for no sermon on that winter morning was due to the dawn of an icy Sunday or a brief snowstorm?) F. M. Barnes pastored the church May 1947, through June 1952, with, upon the leaving of Rev. Barnes, "Rev. E. A. Kilstrom filling the pulpit until a new preacher was secured." (John T. Neal was called as pastor July 23, 1952.)

Elmer Kilstrom was born in Chicago, Illinois; graduated from Moody Bible Institute (Chicago); and was a Congregationalist evangelist. He met his wife, nee Reba Orr, of Henderson County, when he was preaching and she playing the piano for revival services at the schoolhouse in the Pink Beds (now part of Pisgah National Forest). They were married in Chicago and lived in Chicago and Detroit before moving to Henderson County, after the births of their first two children, Grace K. Grubb and Fred Earl Kilstrom. In Chicago and Detroit, Elmer worked for Harry Holland, a chemical broker. Harry and Katherine Holland remained close friends of the Kilstroms and visited them in North Carolina.

Elmer and Reba's son Harry Holland Kilstrom was born after their return to Hendersonville.

Elmer was baptized by Walter Holtzclaw and became a member of a Baptist church: Jones Gap. He pastored Jones Gap, French Broad, West Hendersonville, Valley Hill, Oak Grove, and Bear Wallow Churches in the Carolina Association and Double Springs (on the North/South Carolina line) before moving to Transylvania County.

Reba O. Kilstrom continues to sing in the choir and participate in Sunday School, church training, and Baptist Women as a member of Little River Church, and a son, Fred Kilstrom, is music director. Grandchildren who are members are Eric Kilstrom, Robin Grubb, and Gayle G. Cordell.

MIKE McGEE

Mike McGee, son of Lewis and Lillian McGee, was ordained to the ministry by Little River Church in 1952. He has held pastorates in South Carolina, Georgia, and Indiana. Presently he is pastor of Morningside Baptist Church in Spartanburg, South Carolina.

Mike and his wife Jo, a musician, have four children (David, Catherine, Sarah, and Carol) and two grandchildren.

In the 1950's Mike's parents and sister Joan were loyal members of the Little River Church family. They moved to Little River from Asheville in 1951 and were active in both church and community life.

Prior to the McGee's move to Walhalla, South Carolina, upon Lewis' retirement from Durham Life Insurance Company in 1960, they were honored with a surprise "This Is Your Life" program. (Jarvis Brock was master of ceremonies and Ray Israel technical director.) Present and participating in the presentation were Mr. McGee's brothers and their families, Mrs. McGee's sisters, business associates, and other friends.

The McGees were active in all phases of the church. Mr. McGee was a beloved R.A. leader. Later a R.A. chapter was named in his honor.

Lewis McGee died in 1965. Lillian McGee later married C. E. Barker and lives in Walhalla yet, as does Joan.

JOSEPH MERRILL SANDERS

Joseph Merrill Sanders, son of Farmer H. and Minnie Merrill Sanders, was born in Charlotte, March 31, 1929. He lived in Little River during his second grade in school, then in Virginia until the second year in high school. After his mother's death, his father brought him and his sister Joyce (Emory) to again live in Little River with their grandfather Joe Merrill and their aunts Hazel and Armetus Merrill. Joe completed high school at Brevard High School in 1948, after which he returned to Virginia to live with his father.

In June 1951, Joe was drafted into the army; and he served in Germany as a chaplain's assistant, during which time he received his call to the ministry. He was licensed to the ministry by Little River Church.

He graduated from Mars Hill (then a junior college) in 1955, Wake Forest in 1957, and Southwestern Seminary in 1960.

While a student, he served as assistant pastor (one summer) of Earlington Heights Baptist Church (Miami, Florida), as minister of music at Twenty-fifth Street Baptist Church (Winston-Salem), and as pastor of Arbor Baptist Church (Crockett, Texas). He was pastor of Oteen Baptist Church (near Asheville) for seven and a half years and of Shelby Second Baptist Church for five years.

Since 1973, Joe Sanders has been pastor of the Nuuanu Baptist Church, Honolulu, Hawaii. This is a multi-cultural congregation which is about ninety-eight percent Oriental. The church has a Chinese language division with a Chinese pastor, a Japanese language division with a Japanese pastor, the English division of which Joe is pastor, and a Pearl Harbor area mission with a pastor. The Chinese language work and Pearl Harbor mission have been started since 1973, during which time Sunday School attendance has tripled. Rev. Sanders has served as president of the Honolulu Pastor's Conference and two terms as president of the Hawaii Baptist Convention.

On August 26, 1955, Joe married Doris Cade. Their daughter Debra Jo was born August 15, 1956.

Joe expresses gratitude to God for calling him "into His glorious work," for the "privilege of having come so far to His glory," and that he was allowed "to grow up for a time" among the people of Little River Church.

MARVIN LEE LEWIS

Rev. M. L. Lewis served as interim pastor at Little River. He came to be much appreciated at Little River in 1958 between the pastorates of John T. Neal and Jarvis Brock. He had retired from pastoring churches in 1954. Rev. Lewis had been pastor of Balfour, Fletcher, Dana, Tuxedo, and Refuge Churches in Henderson County and of churches in other parts of Western North Carolina, including Transylvania County.

M. L. Lewis was a graduate of Hiwassee Institute in Georgia. He was married to the former Carrie Mae Davis. Their granddaughter Pat L. McCrary and her son Greg are presently members of Little River Church.

Mr. Lewis died October 20, 1970. His funeral was at Fruitland Baptist Church with burial in Sheperd Memorial Park, Henderson County.

JOHN ANDREW COX

Upon his retirement from the active pastorate, John A. Cox and his family moved to Little River in 1963. Rev. and Mrs. Cox,

daughters Gail Cox (Edmondson) and Kay Cox (Hunter), and his mother Ruth Abigail Cox joined Little River Church. John Cox served as interim pastor at Enon, Turkey Creek, and Mt. Moriah Calvert Churches. He remained a member of Little River until his death August 25, 1970. The 1970 Thanksgiving Offering for Baptist Children's Homes was sent to Broyhill in his memory.

Churches Rev. Cox pastored in the Transylvania Association were Boyleston and Grace. When both churches decided to have full-time pastors, each asked him to stay on as pastor. His decision was to accept the full-time pastorate of Grace, newly established and in a building program. Under the leadership of Pastor Cox, a new building had been completed at Boyleston at the construction cost of approximately \$10,000.00 with about ninety percent of the labor free. The dedication service for the new building was Sunday, July 12, 1953. The previous building (built in 1914 under the leadership of Pastor J. R. Limer at a construction cost of \$1,000.00) had burned. (In May 1951, Little River Church took an offering to send Boyleston Church to help in their rebuilding.)

John Cox was moderator of the Transylvania Baptist Association 1953-1956. At the 1955 associational meeting, "Rev. John Neal commended the good work of the moderator and associational officers for the past year."

Churches Rev. Cox pastored before coming to Transylvania County were in Randolph, Liberty, and Buncombe Associations. He was ordained to the ministry August 13, 1933, by the West Hill Baptist Church, Hillsboro.

John Cox and his first wife, nee Eleanor Ashmore, had three sons. Eleanor A. Cox died following surgery while her husband was pastor in Asheboro. He later married Letha Howard, by whom he had three daughters.

Letha H. Cox remains active in Sunday School, Baptist Women, and church training and sings in the choir at Little River. Also members at Little River are daughter Kay C. Hunter and granddaughters Angie Hunter and Deborah Bishop.

BROADUS E. WALL

Broadus Wall served as interim pastor at Little River December 1963 through May 1964. He was a retired minister, having served, among other churches, Hendersonville First Baptist 1936-1942 and as a chaplain in the Navy.

A. C. MILLER

Dr. A. C. Miller was interim pastor for the short time the church was without a pastor in November and December 1965. At that time he was a member of the faculty at Fruitland.

Natives of Texas, Dr. and Mrs. Miller served in the pastorate in Arizona for five years after his retirement from the Christian Life Commission of the Southern Baptist Convention.

JAMES KENNETH PRESSLEY

While his family lived at Little River, James K. (Joe) Pressley, a licensed minister was an active member of the church. He was ordained at Little River December 7, 1969.

Following his ordination, Joe Pressley was pastor of Zion Church in Rosman for approximately eight years. He led the church to become strong supporters of Southern Baptist work. In addition to growth in church membership, new pews and carpet were purchased and the fellowship hall completed. Also, the church went from having a bivocational pastor to calling a full time pastor when Joe left.

Afterwards he was pastor of Mountain Grove Church in Macon County. He led Mountain Grove, a church averaging twenty to thirty in Sunday School, to build two Sunday School rooms and two bathrooms, to put in new windows and new siding on the church building, and to enlarge their cemetery, during a three year period, without going into debt for any of it.

Recently he accepted the pastorate of his and his wife's home church, Speedwell at Cullowhee. There were seventeen professions of faith during the 1984 Bible School June 11-16.

J. K. Pressley is a school teacher and has taught at Rosman and at Blue Ridge School in Glenville.

He is married to the former Shirley Seago. Two of their children, Mickey Pressley and Rhonda P. Galloway, have died. Three are living: two sons, Chuck and Jim, and Beth, their thirteen year old daughter born after the family moved from Little River.

Joe and Shirley have fond memories of Little River. Joe stated, "You folks taught me much about church organization, mission work through the Southern Baptist Convention, but most of all you taught by example of the love of God through Jesus Christ. I greatly appreciate this."

THOMAS G. PROCTOR

Rev. T. G. Proctor, retired minister and missionary, served as interim pastor February - July 1970. He and Mrs. Proctor became dearly loved friends of Little River Church.

Mr. Proctor was at Little River for revival services in November 1970. He and Mrs. Proctor have returned for homecomings and senior citizens' days. His comment to a member of the history committee included, "You belong to a mighty fine church. Serving you people was a great experience."

Rev. James Walker, a native of Scotland who had served for forty years in Africa as a Baptist minister, preached at Little River during the first weeks of February 1970, and returned for revival services April 5-12. Rev. Ralph Banning, who has through the years helped in services at Little River, was also one of the evangelists for the April 1970, series of meetings (as he had been in 1952. More recently Mr. Banning has preached during worship services and conducted prayer meetings in 1984 when Alex Booth had commitments that prevented his being at Little River.)

ARTHUR HUDSON BISHOP

Arthur Bishop, son of Mr. and Mrs. Boyce Bishop, served as associate pastor at Little River February - August 1974, while a student at Fruitland Baptist Institute. On March 3, the church voted to request his home church, Rocky Hill, to ordain him to the ministry. He and his family were active participants in the complete church program. He is married to the former Jeanie Siniard. Their children are Boyce, Alvin, Arthur, and Michelle.

Since leaving Little River, Arthur has had pastorates in Salem and Bedford, Virginia, and is now pastor of Edgewood Baptist Church, Mebane.

MARK TIMOTHY KILSTROM

Mark Timothy Kilstrom was Born April 11, 1955. Tim's experiences at Little River Church began at an early age of two weeks. For twenty years he was faithful in attendance in Sunday School, worship services, Training Union, midweek prayer meetings, Sunbeams, Royal Ambassadors, choirs, and other music ministries of Little River Church.

He attended Penrose Elementary School and Brevard Junior High and graduated from Brevard High School in 1973. During these years he had an interest in music, taking piano lessons for seven years and was also in the junior high and senior high bands, both the the marching and the symphonic bands. He spent the summer of 1972 as a counselor in training at the state R. A. Camp Carroway at Asheboro.

Tim was a day student at Brevard College from which he graduated May 5, 1975. He studied at the University of North Carolina at Chapel Hill, then at Rhema Bible Training Center, Broken Arrow, Oklahoma. While at Rhema, from which he graduated in 1977, he prepared for the ministry. It was while a student at Rhema he met Vicki Restler of Longmont, Colorado, and they were married July 22, 1977. They have two daughters. Mica and Ryann

In the fall of 1977, Tim became the assistant pastor of the Woodsfield Community Church in Woodsfield, Ohio. He returned to Rhema for an additional year of study in the fall of 1978. During this year he was also associated with the Reigning Life Fellowship as a teacher of Bible classes.

He was licensed in May 1977, and ordained May 1979, by the International Convention of Faith Churches and Ministers.

Since August 1979, he has been pastor of the Immanuel Word Center of Homer, Louisiana. He is also actively involved in a biweekly ministry at the Wade Correctional Center.

Tim is the son of Fred and Margaret George Kilstrom and Eric Kilstrom is his brother. They and his grandmothers, Lillian P. G. Merrill and Reba O. Kilstrom, are members of Little River Church.

DONALD SLAGLE

Donald Slagle, a native of Mars Hill, was licensed to the ministry by Little River Church January 15, 1978.

He is a graduate of Fruitland Baptist Institute.

Don is married to the former Sandra Hamilton. They have four children: Dennis, Misty, Lisa, and Ansel Dave.

CHARLES KAY

Charles W. Kay retired from the full-time pastorate in 1981. He and his wife Thelma moved to Little River where they had spent many vacations in past years. They joined Little River Baptist Church.

Charles grew up on a farm in Greenville County, South Carolina. He worked in a textile plant in Pelzer for thirteen years. He is a graduate of Anderson College (Anderson, South Carolina) and of Southeastern Baptist Theological Seminary (Wake Forest). He also attended Southwestern Seminary (Fort Worth, Texas).

He has served as pastor of churches in Virginia, Georgia, South Carolina, and North Carolina.

Since his retirement he has been busy as an interim pastor in Transylvania County. He has been at Carr's Hill, Temple, Grace, and Cherryfield Churches. Along with Alex Booth, he has also served at Little River.

Charles and Thelma enjoy living in Little River Community and also express gratitude "for the wonderful fellowship and friendship with all the people" in the churches with which they have been associated. He said, "We thank God for this ministry through the years. Now He has planted us here in another special place for the remaining years of this life to serve Him until He calls us to that Greatest Home in Glory with Him."

ALEX LUNSFORD BOOTH, JR.

Alex L. Booth, Jr. is director of Fruitland Baptist Bible Institute. He served as interim pastor at Little River during 1984. His gracious leadership and sharing of Bible insight has been greatly appreciated by young and old alike.

Mr. Booth, a native of Kentucky, studied at King College in Bristol, Tennessee, and Southeastern Seminary at Wake Forest. He is married to the former Beatrice Nell Thompson; she is librarian at Fruitland. The Booths are the parents of five children

"Little River will always mean much to me from now on," commented Alex Booth. "Thank you for the privilege of working with God's people for these weeks. You live in a beautiful part of God's great world, and you form a body of Christ that enriches all who are fortunate enough to be a part of it, even for a short time."

CEMETERY

In October 1927, J.C. Capps, W.R. Kilpatrick, and M.M. McCall were elected to a cemetery committee to fill the vacancies accrued by the deaths of Ivan Talley, R.J. Picklesimer, and R. Kilpatrick, and W.L. Sentelle resigned "in favor of" W.J. Ray.

On Sunday, January 30, 1938, a conference was called for the purpose of electing a cemetery committee to fill the vacancies of M.M. McCall, W.J. Ray, and M.L. Hamilton who had died. The deacons of the church were elected to the cemetery committee with new deacons, as elected for the church, to become members of the committee.

At a regular deacons' meeting in September 1947, there was discussion concerning the cemetery "of planning the lots and numbering all lots and about the upkeep."

On November 18, 1970, the deacons recommended that a trust fund be set up for the perpetual care of the cemetery. In January 1971, the church authorized the cemetery trustees (Martin Shipman, Roscoe McCall, and John Bradley) "to proceed with the trust fund for the cemetery."

On January 6, 1972, the 'Declaration of Trust (was) made and entered into' by the church trustees (B. Claude McMahon, Merrimon H. Shuford, and Ray Keener) and trustees for the Little River Baptist Church Cemetery Fund (Martin Shipman, Roscoe McCall, John Bradley, and Alvin McCrary). Money was raised by donations from individuals and families 'who own lots and/or have loved ones buried in the cemetery' and from others who desired to contribute. Cemetery trustees at the present are Roscoe McCall, John Bradley, Alvin McCrary, Hayes Merrill, and Robert (Bob) Miller.





Linda Gant
Secretary



Margaret Kilstrom
Clerk
Baptist Women President



Marie Brown
Treasurer



General officers include the following pictured above: (front row, left to right) Dony-Kaye Merrill, Patsy Sherman, Ruby LeQuire, Glenda Watson, Marci Taylor, Cyndy Orr; (back row) Gail McMahon, Katherine Bradley, Jean Pace, David Orr, Sophia McCall, Leon Pace, Thelma Merrill, Jean Young, Marian McMahon

DEACONS

Men known to have served as deacons at Little River Baptist Church are listed here: Elisha M. Allison, Burlas Ashe, Charlie Ashworth, Dale Blythe, John S. Bradley, J. Clingmon Capps, Merrit R. Corn, W. Luther Couch, Tyre E. Duncan, Tom G. Fisher, L. Vernon Gosnell, Elmer Holtzclaw, George Hudgins, Ray Keener, Paul Kennington, Willie R. Kilpatrick, Fred E. Kilstrom, Milford M. McCall, Roscoe McCall, Lewis McGee, Edward Mackey, Alvin C. McCrary, Claude McMahan, Elmer W. Medford, W. Howell Medford, Donald Lee Merrill, Hayes Merrill, J. E. Merrill, Ossie E. Merrill, Otis Merrill, W. F. (Billy) Merrell, Robert (Bob) Miller, Henry C. Osborne, Roscoe Ponder, William Henry Pridmore, Will Ray, Martin C. Shipman, Merrimon H. Shuford, Robert H. (Bob) Smith, Elbert Whitmire, and T. Ted Whitmire.



Present Ordained Deacons: (front row, left to right) Edward Mackey, Claude McMahan, Donald Lee Merrill, John Bradley, Bob Miller, Ray Keener, Fred Kilstrom; (back row) Burlas Ashe, George Hudgins, Elmer Holtzclaw, Alvin McCrary, Ted Whitmire, Hayes Merrill, Roscoe McCall, Merrimon Shuford, Dale Blythe; (not pictured - Roscoe Ponder, Otis Merrill, Rick Cox)



GROUNDBREAKING EXERCISES for the new Little River Baptist church were held on Sunday, July 2nd. The building, which will include a sanctuary and educational facilities, is scheduled for completion in late fall. Principal figures who participated in the services are pictured above,

and they are, left to right, Newton Pickens, chairman of the building committee; Rev. Clay Barnes, Transylvania Baptist Associational worker; C. C. Orr, oldest member of the church; Martin Shipman, chairman of the Board of Deacons; and Rev. Jarvis Brock, pastor of the church.

1961



CHURCH CHOIR



ARTHUR MADISON
Custodian for church and cemetery; devoted to church; friendly; greets all with a warm, pleasant smile



VBS - 1984



Wedding of Michelle Baker & Jeff Merrill
July 7, 1984



Martin and Sue Shipman, Roscoe McCall during construction of first Sunday School rooms



Ralph and Dot McCrary
Grace Johnson



Baptizing in Little River, Pastor F. M. Barnes

BELL TOWER CONSTRUCTION



Isaac and John Bradley



Scene from Little River, painted by Lorene Neal for baptistry of white church, now mounted on wall near church office



Arthur Madison
Custodian



NOTE-Burning—Elbert Whitmire, Jeffrey Medford, and Martin Shipman performed traditional note-burning chore at Little River Baptist Church on Sunday afternoon. (Times Photo - Osborne)

Little River Homecoming Features Note Burning

"The reason I'm crying," said Transylvania Clerk of Court Marian H. McMahon, "is that I can't hold anymore."

She was looking at four tables creaking under the weight of food prepared by some of the best cooks to be found anywhere, from a bountiful summer garden harvest.

Occasion was the 139th anniversary homecoming of the Little River Baptist Church.

The day included two preaching services, singing, a lot of fellowship, and a note-burning.

Fred Kilstrom led the singing.

Rev Jesse Bailey, the minister, says that a 20-year note for \$75,000 was paid off in eight years. The \$75,000 loan had been used to build a new educational wing on the rural church.

Mr Bailey expressed great pride in the 403 members of the church. He was been at the

church for seven years.

Former minister Hartsell M Grubbs was the speaker for the afternoon note-burning service. He praised Mr Bailey. "He helped you get out of debt. He had the hard job. I helped you get into debt. That was the easy part."

The audience laughed.

Mr Grubbs briefly reviewed the fight to save the Little River valley for a TVA dam in the late 1960's.

Recognized as members of the building committee for the now paid-for wing were Elmer Holtzclaw, chairman, Paul Kennington, Robert Smith, Martin Shipman, John S. Bradley, Mrs Gladys Shuford, the late Mrs. Billie McCrary, and Mr Ray Keener, treasurer.

Burning the mortgage note were Senior Deacons Martin Shipman and Elbert Whitmire, and the church's youngest member, Jeffrey Medford.

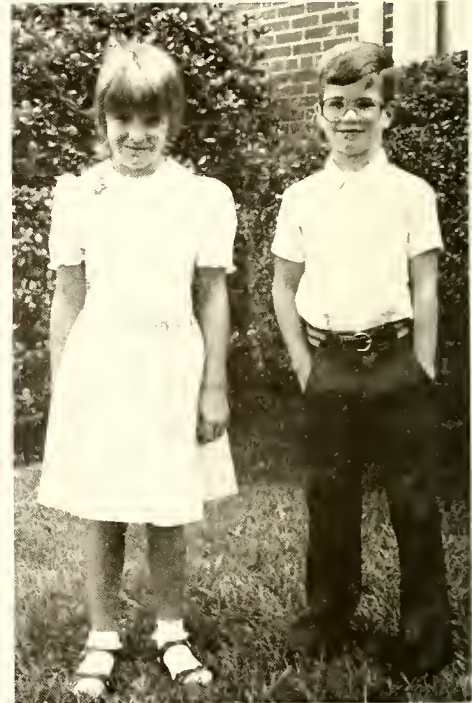


NOTE BURNING - 1977

Newton Pickelsimer, Hartsell Grubbs, Martin Shipman



EMMA BLYTHE
Oldest Member
Birthdate: May 1, 1891



AMANDA WATSON
MICHAEL SHERMAN
Youngest Members
Born in 1976



T. L. Townsend





SUNBEAMS - 1969



VBS - 1974



G.A.'s - 1981



KINDERGARTEN - 1982



ANGEL CHORUS & CHILDREN'S CHOIR
1981



VBS - 1982



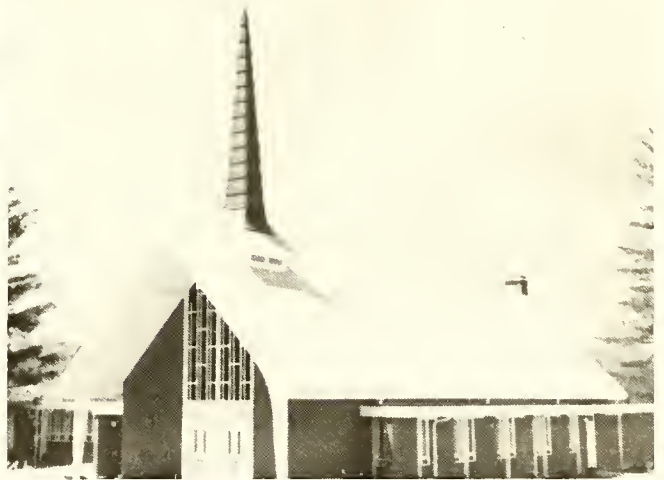
PRESCHOOL SUNDAY SCHOOL CLASSES - 1984



DORCAS SUNDAY SCHOOL CLASS - 1984



Little River Campground Service





Youth 1906 - Cedar Mountain
Associational Meeting



VBS
1945 or 1946



VBS in the 1960's
Angel Chorus - Easter 1982



Youth - Summer 1980
Youth - Summer 1981





Kindergarten 1983-1984

Row 1 - Brian Moore, Jason Cantrell, Tessa Blythe, Amanda Ball, Amanda Frady
 Row 2 - Gail McMahon, Issac Bradley, Shawn Gaddy, Jeremy Gray, Katie Harris,
 Jill Hooper, Cortney Hughey, Shane Mackey, Carol Lambert, Jeffery Maggard,
 Mindy Ponder, Missy Ponder, Kaleb Taylor, Jessica Whitmire, Ruby LeQuire



Church Choir

Marian McMahon (at organ), Dony's Merrill (at piano), Fred Kilstrom (director)
 Front Row: Love Hamilton, Reba Kilstrom, Gola Hudgins, Elaine Hubbard, Pat McCrary, Thelma Merrill, Letha Cox, Ruth Mackey, Melinda Baker, Leah Gray, Michelle Johnson, Kay Hunter, Marie Brown -- Back Row: Hazel Merrill, Linda Gant, Ruby LeQuire, Junior Gray, Donald Lee Merrill, Jeff Stiles, George Hudgins, Claude McMahon (Not Pictured: Joann Justice, Charles Gant, Sherwood Mackey, Wayne Hunter, Gail McMahon, Angie Hunter, Marci Taylor, Mary Lou Rhodes)



Marian McMahan
Jesse Bailey





ANSEL LOWERY HAMILTON (1886-1926) Member of Holly Springs Baptist Church where he faithfully attended monthly service, also attended regularly at Little River and was organist and song leader.

ELIZABETH McCRARY (1869-1945) WMS president, Sunday School teacher, great soul winner.

LORENA MERRILL (1898-1946) Worker in all aspects of the church, first DVBS superintendent, associational DVBS director and BYPU leader.



ADDIE SUE HEATH SHIPMAN - Active in all areas of the church, church treasurer for 26 years. Associational work: WMS president, committees.

SEVA MARGARET MACKEY - Active as long as her health permitted in all phases of church life. Church florist for 40 years. Associational Work: BYPU leadership, committees.

FRED EARL KILSTROM - Chairman of church council, deacon, church music director since 1955, associational music director 1965-1972.

SEQUEL TO EARLY HISTORY

The first hundred years passed into history with 1939 beginning the church's second century. Those first hundred years blend with the forty-five years just past and this forty-sixth year. The ensuing paragraphs contain a mixture of information about events, the church building, and people.

Pounding the preacher at Thanksgiving has been a church tradition for many years. There was also a time when "pay" a preacher received was, at least in part, in farm produce from members of the churches he pastored.

On February 3, 1935, was the first mention of the Lord's Acre in the church minutes. "The church voted to adopt the plan. The following committee was elected to further the work: Mrs. M. C. Shipman, Roscoe McCall, Amos McCall, and Newton Pickelsimer." On February 17 "the Lord's Acre committee asked that the church add more helpers to this committee. The superintendent of the Sunday School, all the Sunday School teachers, and the finance committee of the church were added." The 1944 association minutes stated that Little River Church had thirty individual and four family projects. Little River had a corn project by a group, also projects of Sunday eggs, chickens, and potatoes. The missionary society canned beans, soup mixture, and apples which they sold to a lady in Greenville, South Carolina, she furnishing the jars. A group of young working women gave a percentage of their wages each month. Funds were applied toward the building of Sunday School rooms.

The first Daily Vacation Bible School in the association is reported to have been in 1926 at Brevard First Baptist Church. In 1939 Little River had a Daily Vacation Bible School for the first time. The school was conducted by Irene Dixon (of Kings Mountain), who was the State Mission Board's Bible School worker in the association. In 1940 Irene Dixon again was the Vacation Bible School leader. Lorena (Rena) Merrill was the first Bible School principal at Little River and was VBS director for the association 1941-1945. Patsy Montague of the State Mission Board worked in the Bible Schools in 1942. Essie Matheny and Peggy Nichols were the state workers in 1946, and Essie Matheny again in 1947.

Summer residents are welcomed to the church and community each year. T. Lee Townsend (born August 6, 1885; died June 16, 1978) began staying part-time at Little River in the 1930's. He was faithful in attendance at Little River Church in the summers until his death at the age of ninety-four. He and his first wife Ivy and their children became fast friends of Little River folk. After Ivy's death, Lee continued to come in the summers. Later

he was accompanied, until her death, by his second wife Emmie who also came to be loved by many in the valley. The Townsends were from Jacksonville, Florida. In 1975 Little River Church sent a telegram to Franklin Street Baptist Church honoring Mr. Townsend on "Lee Townsend Day" in the Jacksonville Church. Grandchildren continue to use the Townsend cabin.

Windows and pews in the church sanctuary are dedicated to the glory of God in honor of the following: M. L. and Brunette Hamilton, Lewis McGee, Willie Kilpatrick, Sylvester Orr, Seva and Edd Mackey, Rev. and Mrs. John T. Neal, Mr. and Mrs. W. M. George, Julia Wood, Richard S. Osteen, Francis Marion Osteen, William F. and Sula Merrell, Rev. and Mrs. Jarvis Brock, James Hilliard Orr, William and Elizabeth McCrary, Mary Heath Capps, Elizabeth and Alfred McCall, Martha and Taylor McCall, Ellen A. Orr, Volney C. Orr, Cecil Nicholson, Flora Hart, Mr. and Mrs. Wade Merrill, Rev. Mark R. Osborne, T. L. Townsend, Joseph W. Baynard, Rev. John E. Sentelle, Leon Merrill, Vernon Gosnell, Howell Medford, Elmer W. Medford, Mrs. E. W. Medford, Ossie Merrell, Martin C. Shipman, Rena Merrill, Larry Pickelsimer, Mr. and Mrs. Amos McCall, Billie McCrary, YWA's, and former pastors.

A plaque in the Dorcas Sunday School classroom is dedicated to the memory of former members of the class. Named on it are Susie Pierson, Ann Capps, Dola Shipman, Azalee Gosnell, Ellen Orr, Flora Merrell, Eva Orr, and Lois Taylor.

Included among those who have given their lives in service to their country, and each of whose memory is honored, are four from Little River.

During World War II Alton Briscoe Norris, son of George and Evie Barton Norris, was killed in action in Germany April 9, 1945.

Hairman M. Merrill, son of Harley and Stella Merrill, died April 17, 1945, in military action. He was with the N. C. 715AAAF Bomb Squadron of World War II.

Clelan Hudson, son of Dover C. and Mary Mae Massingil Hudson, was killed in action with the United States Army in Korea. He died February 17, 1951.

Weldon Merrill, son of Hall and Marjorie VeHaun Merrill, was killed in action in Vietnam March 16, 1968. He had left for Vietnam from Fort Campbell, Kentucky. He had a young son Raymond Hall, who is now a teenager and lives in Texas with his mother and stepfather.

The offertory and communion table was built by Aldon Hall, Jr. and is situated in front of the pulpit in the sanctuary. The communion service set was purchased by Billie McCrary. Barbara Miller wove the cotton communion table cloth and presented it as a gift to the church.

Barbara Miller also did the weaving in front of the baptistry. She lifted the design from the stained glass window in front of the church. Flora Pickelsimer bought the linen and wool thread used. Katherine Bradley assisted with sewing the pieces together, and Bob Miller and John S. Bradley built the frame.

The piano in the sanctuary was given in memory of Larry Wilson Pickelsimer by his family. Among contributions of W. A. (Wally) Fordyce, a friend of the church, has been the outdoor chimes. A bronze memorial plaque on the choir room door designates it as "The Billie McCrary Choir Room." A contribution by Floyd McCall was used to purchase new hymnals in 1984. New choir robes for the church choir were also bought.

At present there are four choirs: the church choir composed of adults and youth, the Sonshine Singers, the children's choir, and the Angel Chorus of preschoolers. The choirs contribute much to the Sunday worship services. The children's choir and Angel Chorus sing at undesignated intervals. On a regular basis the church choir leads in music on Sunday mornings and the Sonshine Singers on Sunday nights, with their purpose being to contribute to spiritual renewal each Lord's Day.

CHURCH OFFICERS

Able music directors, leaders of children's and youth choirs, organists, pianists, and assistants have served throughout the years at Little River. Among them have been the following: Lillian Anderson, Judy Ashe (Cox), Shelia Ashe (Petty), Lucy Bailey, Martha Mackey Blythe, Sandra Bradley (Mundell), Linda Gant, Martha George (Pace), Marsh Gosnell, Ansel L. Hamilton, Maggie Hamilton, Devereaux Hamilton, Norma Hamilton (Merrill), Sallie Picklesimer Hamilton, Angie Hunter, Margaret Keener, Clara Kilpatrick, Mary Kilpatrick, Verda Kilpatrick (Dambacker), Fred Kilstrom, Grace Kilstrom (Grubb), Reba Kilstrom, Tim Kilstrom, Carolyn McCall (Austin), Sophia McCall, Sybil Merrill McCrary, Colleene Mackey, Claude McMahan, Marian McMahan, Pat L. McCrary, Stella Merrill, Donys-Kaye Holtzclaw Merrill, Miriam Merrill (Rice), William F. (Billy) Merrell, Myra Picklesimer Merrill, Marjorie V. Merrill, Lorene Neal, Cyndy Orr, Maggie J. Patterson, Flora A. Pickelsimer, Nancy Pickelsimer (Elkins), Will Pridmore, Marsha Rhodes (Barnhouse), Suzanne Rhodes (Collier), Odell Scott, Grace Sherrill, James Stiles, Mary Elizabeth Stiles, Regina Stiles (Twomey), and Marci Taylor.

Records indicate those who have served as church clerks are as follows: Samuel Merrill (who, according to the 1917 Transylvania Baptist Association Minutes, "was long the clerk of Little River Church"); Perry Merrill (circa 1891-1905); Andrew

Jefferson (Jeff) George (1905-1907, 1909-1913); Mark R. Osborne (1908); W. Luther Couch (1913-1914); Martin Luther Hamilton (1914-1930); Martin C. Shipman (1930-1936, 1938-1946); Ossie E. Merrell (1937); Alvin C. McCrary (1946-1952); Sue H. Shipman (1952-1953); Edward Mackey (1953-1960); Margaret G. Kilstrom (1960-1967, 1983 - present); Mary Jane M. Pierson (1967-1974); and Linda Gant (1974-1983).

Those known to have been treasurers of the church through the years are namely Perry Merrill, T. L. Picklesimer (1908), Willie R. Kilpatrick (circa 1917-1931), L. Vernon Gosnell (1931-1934), Martin C. Shipman (1934-1935), Ossie E. Merrell (1935-1941), W. Howell Medford (1941-1943), Sue H. Shipman (1943-1968), Marian McNahon (1968-1973), Robert Blount (1973-1978), Colleene P. Mackey (1978-1980), and Marie Brown (1980 - present).

Members who have served as Sunday School Superintendent or Director are as follows: Elisha M. Allison (at least six years during 1900-1911); J. Landon Cox (1902 and perhaps other years); Willie R. Kilpatrick (1904, 1908, 1914-1922, 1927-1929, 1932-1934, 1937-1938); J. C. Capps (1912-1913, 1925); N. L. Ponder (1923); Charles Ashworth (1924, 1926); Tyre E. Duncan (1930-1931); L. Vernon Gosnell (1935-1936, 1946-1949); Lorena Merrill (1939-1941); Walter Shipman (1942-1944); Elmer W. Medford (1945-1946); Edward Mackey (1949-1952); Merrimon Shuford (1952-1955, 1956-1964); Alvin McCrary (1955-1956); Jack Hughey (1964-1967); Robert H. Smith (1967-1970); Ted Whitmire (1970-1974); Donald Lee Merrill (1974-1982); and Leon Pace (1982 - present).

The first record of a BYPU (Baptist Young People's Union) at Little River is for 1922 with twenty-four enrolled and Seva Mackey president. (Older church members remember an organization for a time prior to 1922. The first BYPU organized in North Carolina was in 1909.) According to Transylvania Baptist Association Minutes, others who followed Seva Mackey as President of Young People's Work were N. L. Ponder (1923-1924), Newton W. Picklesimer (1925), and Rena Merrill (1926-1929).

From 1930 through 1939 only numerical statistics are listed for BYPU's in the associational minutes. Little River is not included in 1930. Each year from 1931 through 1939 there is a BYPU with an average enrollment of fifty-five for those years.

BTU (Baptist Training Union) or Church Training Directors from 1940 through the present have been as follows: Rena Merrill (1940); Sue Shipman (1941-1942); Alvin McCrary (1943-1944, 1946-1947); Mary Lou Hamilton (Rhodes) (1944-1946); Lucille Merrill (Zellman) (1947-1951); Vaughn Edwards (1951-1952); Margaret Jean George (Kilstrom) (1952-1954); Jean Picklesimer (Young) (1954-1955); Lorene Neal (1955-1957); Henry Pierson (1957-1959); Burlas Ashe (1959-1960); John S. Bradley (1961-1962); Hayes Merrill (1962-1963); Roscoe Ponder (1963-1965); Ralph McCall (1965-1966); Elmer Holtzclaw (1966-1968); Raymond Merrill (1968-1969); Charles Gant

(1969-1973, 1974-1975); T. R. McCall (1973-1974); Jerry Miller (1975-1976); George Hudgins (1976-1978); David Orr (1978-1980); Ruby LeQuire (1980-1983); and Patsy Sherman (1984).

The list of those from Little River Church who have served as lay members of the Associational Executive Committee follows: W. Howell Medford (1946-1947, 1951-1952); L. Vervon Gosnell (1947-1949, 1974-1979); Alvin C. McCrary (1949-1951); Newton W. Pickelsimer (1953-1972); T. R. McCall (1972-1974); David Orr (1979 - present); and Marie Brown (1981 - present). [During the church year 1952-1953, only Pastor John T. Neal served on the Executive Committee from Little River.]

Youth workers who became a part of the church in the summers 1978 - 1983 were Lynn Hamner (78), Warren Phillips (79), Richard Durham (80), Rennie Adcock (81), and Kenneth Martin (82 and 83). They were college students at the time they came to be on the church staff for the summers. Lynn and Rennie were students at Campbell University, Warren at Appalachian State University, and Richard and Kenneth at UNC - Chapel Hill. Kenneth returned with his bride for the second summer, shortly after his graduation from UNC and marriage to Anita.

Lynn and Rennie have studied at Southeastern Seminary and Richard at Southwestern. Lynn has worked in the Baptist Book Store in Greensboro and presently works at Belks in Raleigh. Warren is working as a rehabilitation counselor in Gastonia; Richard as youth director at Second Baptist Church in El-Dorado, Arkansas; and Kenneth at a bank in Chapel Hill. Anita is a student in the school of pharmacy at UNC - Chapel Hill. Rennie worked one summer with the home mission board in Maryland, and through another summer until March of the following year as youth worker at Salisbury First Baptist Church. The summer of 1984 he has worked on Topsail Island as a member of the Praxis team, sponsored by the Home Mission Board and North Carolina Department of Church Extension, involved in new church starts. He will return to Southeastern in the fall.

Each of these special young people has returned to the church and community to visit since her/his summer's ten weeks' time of working with the youth at Little River. Gratitude is expressed to Lynn, Warren, Richard, Rennie, Kenneth, and Anita for the love, devotion, concern, and leadership so graciously displayed.

KINDERGARTEN

The Little River Baptist Church Kindergarten has operated for two years. The 1982 - 1983 program was a two-day per week preschool for three and four year old youngsters. The

kindergarten continued a second year (1983 - 1984) and was expanded to a five-day program, two days per week for three year olds and three days per week for four year olds.

All preschool church programs, including kindergarten, are now being coordinated by a preschool committee. Colleene Mackey served as chairman of a survey committee that worked during the summer of 1982 and of the 1982 - 1983 kindergarten committee. She has also chaired the preschool committee since its organization in the summer of 1983. Colleene states, "Many, many thanks go to each and every person who has served as a committee member or officer since our establishment and to the present preschool committee. This is a new program in our church, and with your prayers and support, hopefully, it can be a continued one."

The church supplements the amount received from tuition to support the kindergarten. Through the kindergarten the church ministers to children and their families from Little River Church and other churches as well as to some not attending a church at all.

The survey committee members were Claudia Bradley, Sharon Bentley, Vicki Carpenter, Colleene Mackey, and Pastor Jesse Bailey. The 1982 - 1983 kindergarten committee members were Frances Clark, Ruby LeQuire, Colleene Mackey, and Jesse Bailey. Jean Young was the teacher-director and Sandra Slagle the teacher-aide. For 1983 - 1984 Ruby LeQuire was the teacher-director and Gail McMahon the teacher-aide. The preschool committee members are Colleene Mackey (chairman), David Orr (co-chairman), Joanne Shope, Katherine Bradley, Martha Blythe, and Chan Hubbard, Sr. Frances Clark has served as treasurer and Peggy Guilkey assistant treasurer both years. Gail McMahon will be the teacher-director and Linda Gant the teacher-aide for 1984 - 1985.

MISSIONS EMPHASIS

The home missions report in the 1866 Transylvania County Baptist Association Minutes stated, "...We believe that we are under greater obligation to give the gospel to the Indians than any other race of people, because we have disposed them of their hunting grounds, on which we have built our dwellings and our churches...."

That year "the first Woman's Missionary Society formed in this association was organized in Brevard Church, May 15th. Mrs. T. N. Cooper was elected president, Mrs. Ella T. Duckworth, secretary...." At the associational meeting, there was a recommendation that a missionary be appointed "in the bounds of

this association and ask the churches to make pledges for his support." The most pledged was twenty dollars by both Brevard and Enon Churches. Little River, Mt. Moriah, and New Prospect (no longer in existence) each pledged ten dollars. Other churches and individuals made pledges of five, three, two, and one dollar(s) for a total of one hundred fourteen dollars.

The 1889 foreign missions report to the association stated, "Your committee suggests that the association earnestly request all the churches belonging to it to send up contributions for foreign missions next year."

The 1892 association minutes explained, "Conventional missions is composed of the thirteen counties west of the Blue Ridge, which is the territory composing the Western North Carolina Baptist Convention. The board is located in Asheville...."

In 1903 the following was written in the association minutes: "In November 1884, plans for the establishment of an orphanage assumed definite shape. Brother J. H. Mills took charge as general manager on the twelfth of January 1885. The first child was received on November 11, 1885....There are at this time two hundred children in the institution....The estimated cost of caring for a child at Thomasville is \$4.50 a month, which includes feeding, clothing, and training...." Little River Church minutes of January 5, 1908, record, "Sister Lou M. Osborne, Mazie Kilpatrick (Allen), Savannah George (Cox), and Emma Merrill (Beddingfield) were put on a committee to raise money for the Thomasville Orphanage...." On May 3, 1908, "the report of the orphanage committee was heard. The amount collected was \$3.40, which was turned over to the clerk to be sent to Thomasville Orphanage."

Mark R. Osborne and T. S. Galloway gave the report on state missions to the association in 1909. The following remarks were recorded: "...The State Mission Board... comes to the aid of weak churches who are struggling to build houses of worship; it answers the call of the orphan; it lends a helping hand to the education of ministers; it gives relief to the aged ministers...."

In 1910 Little River Church pledged five dollars each for home and foreign missions. In 1913 Little River pledged ten dollars for the orphanage and fifteen dollars for state missions.

At the 1911 session of the association, it was "recommended that the Sunday Schools take a collection for the orphanage on the first Sunday of each month." In 1913 H. P. Moore gave the report on the orphanage and said, "....Our churches are magnifying Thanksgiving Day as a time to make a liberal contribution to the orphanage...." That year the pastor's salary at Little River was one hundred dollars for the year, and the church gave twenty-five dollars to associational missions,

fifteen to state missions, five to both home and foreign missions, and ten to the orphanage."

The 1916 edition of the association minutes has a "Report on the WMU of Transylvania" declaring, "We come with our first year's report as a WMU. Societies are as follows: Brevard - WMS; MT. Moriah - WMS; Zion - WMS, Sunbeams; Little River - YWA, Sunbeams; Enon - Sunbeams; Gladly Branch - Sunbeams." Little River reported twenty YWA (Young Women's Auxiliary) members with Sallie Merrill president and nineteen Sunbeams with Bonnie Kilpatrick leader. In 1917 Little River reported ten Sunbeams with Flora Merrell the leader.

Church minutes show that in April 1919, appointed was a committee composed of Elizabeth McCrary, Rena Merrill, Gladys Hamilton (Whitlock), and Mrs. A. C. Baynard, "to visit the membership of the church to find out what could be raised for missions." The "Five Year 75 Million Campaign," in which all objects sponsored by Southern Baptists shared, was launched in 1919.

Association minutes reveal that Little River had fourteen members of the WMS (Woman's Missionary Society) in 1924, and Elizabeth McCrary was president. [Others who through the years (and most for several years) have served as WMS (now Baptist Women) President and/or WMU (Woman's Missionary Union) Director are Georgia Hilemon, Sue Shipman (various times from 1927 until 1956), Seva Mackey, Lillian Anderson, Viola Medford, Dola M. Shipman, Ruth Mackey, Lillian McGee (Barker), Catherime M. Harrison, LaVonne O. Israel, Ada M. George, Mildred O. Ashe, Floried S. McCall, Letha Cox, Barbara Miller, Thelma S. Merrill, Joann S. Justice, Margaret G. Kilstrom, Marie Brown, and Jean P. Young.]

According to the 1927 association minutes, "the annual meeting of Transylvania WMU was held at Little River Church in July. This meeting will linger long in the minds and hearts of our women as one of the finest we have ever had in this association." The 1938 WMU "association meeting held at Little River was well attended."

In 1933 Little River had a WMS, YWA, G.A. (Girls' Auxiliary), R.A. (Royal Ambassadors) Chapter, and Sunbeam Band. The church has consistently sponsored youth mission groups for many years. The church's first G.A. Coronation Service was in 1951 and the first R.A. Recognition Service in 1962.

G.A.'s were very active in forward steps advancement for several years. Margaret Jean George (Kilstrom) was crowned queen in an associational coronation service in 1946. Fourteen girls from Little River participated in that service at Brevard First Baptist Church.

From 1951 through 1970, the list of G. A.'s who advanced to the step of queen includes Sherry Smith (Hyatt), Janice Rigdon (Paris), Glenda Emerson (Watson), Wanda Emerson (Galloway), Nancy Gail Cordell (Murdock), Louise McCrary (Gilbert), Jane Shuford, Julia Shuford, and Becky Merrill (Edmundson). Recognitions also

included junior queen-in-service Betty Heath (Whitmire); queens with scepters Shelia Ashe (Petty), Sandra Brown (McCall), Barbara McCall (Putnam), Joann Shipman (Justice), and Debra Kennington (Johnston); queens regent Martha George (Pace), Pat Orr (Guice), and Sharon Hughey (Hunter); and queens regent-in-service Kay Scott, Debra Keener, Rayetta Keener (Johnson), Betty Ann Gray (Owen), Joann Gray (Fussel), Margaret Ann Mackey (Coates), Martha Sue Mackey (Blythe), Melba Jean Merrill (Hampton), Joy Merrill (Drake), Donys-Kaye Holtzclaw (Merrill), Sandra Bradley (Mundell), Sandra George (Quinn), Sharon Gail Israel (Bentley), Judy Ashe (Cox), Dina Ponder (Norton), Nancy Pickelsimer (Elkins), and Jean Pickelsimer (Young).

Traditionally the YWA's (more recently Young Baptist Women) have presented white Bibles to brides-to-be.

Youth have since the early 1950's attended camps, G.A. queens' courts, YWA houseparties, R.A. track meets, and retreats. This has enabled some of them to become part of Fruitland, Caswell, Glorietta, and Ridgecrest Assemblies and Camps Carraway, Mundo Vista, Truett, and Bearwalla, as well as to become acquainted with several Baptist colleges.

On October 21, 1945, the church "agreed to give sixty dollars a year to help pay the salary of an associational missionary if one could be secured." Rev. F. B. Clark became the associational missionary in 1946.

Men who have been Brotherhood President or Director at Little River since 1953 are Edward Mackey, Lewis McGee, Fred Kilstrom, Weaver Cordell, Hayes Merrill, Elmer Kilstrom, Claude McMahan, Newton Pickelsimer, Merrimon Shuford, Elmer Holtzclaw, Jerry Miller, Robert Blount, George Hudgins, Dale Blythe, Phil Cash, and David Orr.

Examples of some of the mission projects of the church follow:

In 1953 the church supported a child at Thomasville Orphanage.

July 11, 1962, "it was voted to support the migrant mission work again this year. Twenty-five dollars was voted to be sent."

A white Christmas was observed in 1962 "with baskets going to needy in the community."

In 1966 the three WMS circles sent hymnals to a missionary in the Phillipines and sent copies of John in Spanish to Panama. In 1967 the Brotherhood asked for donations for Bibles for a missionary in Indonesia; the goal was two hundred dollars.

There were plans for work with migrants at the Thomas Farms in the summer of 1968.

On October 13, 1971, the church "voted to purchase a good used tractor for Broyhill Children's Home...."

On December 14, 1977, it was voted to take a "special offering for Jones Valley Baptist Church (Building), which was destroyed by flood."

Little River is a supporting church of Transylvania Christian Ministry. TCM, a volunteer ministry of churches in Transylvania County, works with families and individuals facing crisis situations.

Members of the church have served for periods of time in special mission projects.

In the summer of 1980 Newton Pickelsimer was a volunteer in Alaska on a project sponsored by the Brotherhood of North Carolina.

The church has cooperated in the Transylvania Association's part of the North Carolina - West Virginia project. Those from Little River who went on a survey team to Oak Hill, West Virginia, were Jesse and Lucy Bailey, Donald Lee Merrill, Doyle and Kathleen Hamilton, Roger and Martha Gray, Donald and Sandra Slagle, and Dale Blythe. Donald Lee Merrill, Taylor Mackey, and Leon Pace went to Oak Hill on a second trip. Later Earl Frady and Taylor Mackey were part of a work team to Oak Hill.

For several years Taylor Mackey has been involved in ministry to those in jail and prison. Among those who have worked with him in the jail ministry are Leon Pace, Ted Whitmire, and Sherwood Mackey.

Taylor Mackey periodically makes trips to various parts of the country for the specific purpose of witnessing along the way.

Louise Ashworth Henderson

Louise Ashworth Henderson, who was born in 1885 and died in 1952, was the daughter of William Sylvester and Celia Orr Ashworth. Her father built the rock store building occupied now by Cascade Grocery which Fred and Christine Hamilton own. The family home was in a house at the location where Julia M. Barton's house stands. When the W. S. Ashworths moved to Brevard, son Charlie and his wife Olivia Denise (nee Handcock) for some time continued to live at Little River and operate the store. One daughter, Nora who married George Shuford, returned to Little River to reside.

"Sister Louise Ashworth was granted a letter of dismissal to unite with the church at Brevard" January 2, 1909. She had been a teacher of the "first advance" Sunday School class at Little River.

The "Report on Woman's Work" to the Transylvania Association in 1915 was given by Louise Ashworth.

For several years Louise served as an interdenominational missionary to India. She was given some financial support through the missionary society at Little River and by individuals in the church and community.

Louise Ashworth married Fidilly Henderson, a widower. After his death, she again lived for some time in Little River near the county line on Crab Creek (or Kanuga) Road.

Dorothy Edwards Zanon

Dorothy Edwards Zanon, daughter of Mrs. W. H. Edwards now of Rutherfordton and the late Mr. Edwards, lived with her parents at Little River for awhile after finishing college (Mars Hill and Wake Forest). An active member of Little River Church in 1947-1949, Dorothy served as associational BTU Director and worked in associational Vacation Bible Schools.

She served at the Baptist Children's Home in Kinston, worked with young people on the Cherokee Indian Reservation, and was associational missionary in the Tennessee River and Tuckasegee Associations.

In 1957 she married John Zanon, a Baptist minister who was formerly a Roman Catholic priest. The Zanons live in Rutherfordton. Rev. Zanon has served as a home missionary to various places, including most of the states and in Canada. Their daughter, Mary Ruth who has a B.S. Degree in music, is married to Kieth Dixon, a minister. The Dixons' young son is named Jeremy Keith.

Julia Mae Sitton Case

Julia Mae (Julie) Sitton Case went to church at Little River for almost twelve years when her family lived in the community. She is the daughter of Mr. and Mrs. Charles Sitton.

In 1967 she married Larry W. Case from Canton. In 1970 they accepted the call of God to go as missionaries to the Spanish speaking people. In November 1971, they were accepted by the Maranatha Baptist Mission Board, Natchez, Mississippi. For four years they worked in language missions in Mexico. In 1975 they moved to West Palm Beach, Florida, where they worked with Spanish speaking refugees of that area for four years.

The Cases now live in Clyde and are active members of Clyde First Baptist Church. They have three daughters (Kathy, Lori, and Charleen).

Julie said, "Please give our love to the people there at Little River. May God bless each and everyone of you. Continue to pray for us that we shall always do God's will."



WILLIE KILPATRICK (1867-1952) Deacon, long time treasurer and Sunday School superintendent, faithful to the end.

MITCH GEORGE (1874-1958) Faithful member, rang the bell for services and tolled it at deaths for years.

AMOS McCALL (1875-1964) Faithful member, regular in attendance.



RUTH CORDELL - Dedicated Sunday School teacher of Junior Girls for many years.

BILLIE BROWN McCRARY (1927-1972) Worked particularly with youth and music.

FAYE KILPATRICK WISE (1908-1984) Grew up in Little River, sang in choir as a youth, her love and support for community and church lasted a lifetime.



ELLEN ALLISON ORR (1897-1981) Active in all areas of the church, for many years coordinated church's food ministry to bereaved.

W. ERNEST MERRILL (1906-1981) Grew up in Little River, wrote centennial history of church, Episcopalian, returned to community in retirement.

DOLA McCRARY SHIPMAN (1918-1982) Supported the church wholeheartedly, last commitment was teaching Dorcas Sunday School Class.



Adam J. Corn
Preached often
at Little River



Louise A. Henderson
Missionary to India
for several years



Howell Medford
(1908-1982)
Deacon, Sunday School
teacher, active member



Vernon Gosnell
(1909-1981)
Deacon, served in
many church offices



Mike McGee
Ordained at
Little River



Mark Osborne
Ordained at
Little River



Joe Sanders
Pastors in Hawaii



Joe Pressley
Ordained at
Little River



Tim Kilstrom
Pastors in Louisiana



Lynn Hamner



Warren Phillips



Richard Durham



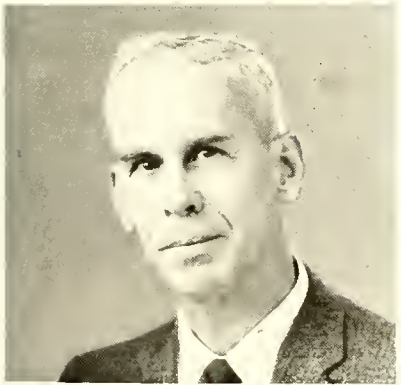
Arthur Bishop



Rennie Adcock



Taylor Mackey



T. G. Proctor



Kenneth & Anita Martin



Alex Booth



"Tank" Plemmons & Friends



Youth -- Summer 1979



1955



1959



1946

G. A. CORONATION SERVICES



1965





Children's Choir -- Late 50's



Mrs. Neal's Snow woman



Senior Citizen's Day



R.A.'s -- 1953



VBS -- 1969



Parsonage Building Committee

Bob Miller, Chairman
Ruby LeQuire
Dony-Kaye Merrill
Carroll Hamilton
Robert Young



Gary Carpenter
Carpenter Bradley Constructors



Mike Bradley



Proposed Building Site for New Parsonage

IDENTIFICATION OF PICTURES

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SUNBEAMS - 1969: Randall Gant, Crystal Orr (Worley), Jeff Merrill, Sandy Maybin (Daves), Sandra Byers, Robin Roper, Connie Hubbard, Greg Murdock, Lori Merrill (Galloway)

VBS - 1974: Kyle Young, Eric Blount, Melanie Blount, Cyndy Orr, Dink Orr, Danny Davis, Teresa Shipman, Jason Merrill, Timothy McCall, Mark Gant, Kristy Gant

GA's - 1981: Row 1 - Misty Slagle, Paula Taylor, Sherry Sherman; Row 2 - Monica Parris, Cindy Hamilton, Kristy Gant, Misty Carpenter; Row 3 - Brenda Orr, Angie Hamilton, Sandra Slagle

KINDERGARTEN - 1982: Isaac Bradley, Dustin Merrill, Bill Bentley, Chane Mackey, Brandy Nelson, Josh Scott, Cortney Hughey, Missy Ponder, Mindy Ponder, Larissa Cordell, Jill Hooper

ANGEL CHORUS & CHILDREN'S CHOIR: Kaleb Taylor, Isaac Bradley, Shane Mackey, Marisa Merrill; Row 2 - Amanda Watson, Lydia Putnam, Michelle (hidden) LeQuire, Kimberly Guice; Row 3 - Mikie Sherman, Aaron Blythe, Lisa Slagle, Daryl Justice, Sherry Sherman, Kristy Cash

VBS - 1982: Carol Lambert, Earl Baker; Row 2 - Jennifer Woodroffe, Shawn Hamilton, "Sally Sunshine" Ruby LeQuire, Isaac Bradley, Missy Ponder, Mindy Ponder

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No. 1: Row 1 - Paula Taylor, Shannon Jenkins, Jennifer Gardner, Lori Ponder, Daryl Justice, Eric Emerson, Row 2 - Jean Pace, Linda Gant, Hazel Merrill

No. 2: Row 1 - Mindy Ponder, Marisa Merrill, Missy Ponder; Row 2 - Isaac Bradley, Kimberly Guice, Jason Cox, Bill Bentley, Leona Prince, Carol Lambert, Michelle LeQuire

No. 3: Carlos Diaz, Little Joe Merrill, Amanda Frady, Casey Coan, Tessa Blythe, Ryan Bentley, Joffery Merrill, Shawn Hamilton

No. 4: Row 1 - Hesper Dickson, Sissy Johnston, Belinda McCrary, Angie Norton, Wesley Thomas; Row 2 - Pat Jenkins, Cindy Hamilton, Kim Miller, Kevin Watson, Jonathan Merrill

No. 5: Homecoming, 1983 -- Dedication of Bell Tower

No. 6: Row 1 - Amanda Watson, Crystal Merrill, Kara Little, Shawn Dickson, Ingrid Parris; Row 2 - Mitchell LeQuire, Christy Frady, Aaron Blythe, Jean Young; Row 3 - David Orr, Paul Vaughn

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ASSOCIATION MEETING - 1906: Row 1 - Ira George, Vester Orr, Jim Merrill, Martin Shipman, Ira Merrill, Henry Drake, Gatchell Brown, Doris Hamilton; Row 2 - Sallie Merrill, Dina Corn, Oma George, Clarissa Merrill, Sallie Couch, Allie Merrill

VBS - 1945 or 1946: Row 1 - (unidentified), Lois Sitton (Sacrvin), Louise McCrary (Gilbert), Elaine Frady (Hubbard), Larry Pickelsimer, Jean Pickelsimer (Young), Effie McMahon; Row 2 - Betty Merrill (Hargus), Martha George (Pace), Nancy Pickelsimer (Elkins), Ellen Barton (Stepp), Joann Shipman (Justice), James Earl Frady; Row 3 - Betty George (McCrary), Margaret Merrill (Hughey), Billy Jo Heath, Jack Frady, Carolyn McCall (Austin), Tommy Merrill, Clifford Frady; Row 4 - Margaret George (Kilstrom), Flora Pickelsimer, Seva Mackey

VBS in the 50's: Linda Cordell, Debra Keener, Zane Brock, Sherwood McCrary, Joey Ponder, Tim Kilstrom, Roger Gray; Row 2 - Mike Bradley, (hidden), Taylor Mackey, Dawn Woody (Bingham), Debbie Woody (Mackey), Sharon Israel (Bentley), Judy Barton (Luvisi), Becky Merrill (Edmundson), Brenda Barton (Owenby), Tommy Shipman, Darius Wan Holtzclaw, Ray Fowler, Truitt Brock, Steve Hughey; Row 3 - Katherine Bradley, Ruth Cordell, Thelma Merrill

YOUTH - Summer 1980: Rodney Hamilton, Jeff Medford, Richard Durham, Gary Roberts, Mark Gant, Sharlean Banther; Row 2 - Cyndy Orr, Pam Banther, Kyle Young, Robin Grubb, Karen Whitmire (Tritt); Row 3 - Jeff Merrill, Kenny Gray, Tabi Young, Jay Bailey, Chuck Revis; Row 4 - Bryan Simms, Douglas Clark, Daniel Justice, Brian Snipes

ANGEL CHORUS - Easter 1982: Amy Parris, Lisa Slagle, Steve Parris, Michelle LeQuire, Mitchell LeQuire, Sherry Sherman, Lydia Putnam, Amanda Watson, Aaron Blythe

YOUTH - Summer 1981: Row 1 - Michelle Baker (Merrill), Rennie Adcock, Lori Merrill (Galloway), Kyle Young, Charles McCrary, Julie Mashburn, Michelle Frady; Row 2 - Mike Pace, Melinda Baker, Michelle Johnson, Tabi Young, Mark Parker; Row 3 - Bryan Simms, Steve Guilkey, Douglas Clark, Jeff Merrill, Dink Orr, Gary Roberts

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PRESCHOOL SUNDAY SCHOOL CLASSES: JoAnn Shope, Jessica Prince, John Blythe, Michael Wauin, Martha Blythe, Jonathan Prince, Marisa Merrill, Isaac Bradley, Loretta Whitmire, Jamie Merrill, Ryan Bentley, Kristen Mackey, Diane McCall, Jason Wauin, Marci Taylor, Justin Carpenter, Vickie Carpenter; Row 2- Jason Cox, Katherine Twomey, Katherine Bradley, Addison Bradley, Shane Mackey, Linda Gant, (unidentified), Murray McClanahan, Joffery Merrill, Missy Ponder, Jonathan Twomey, (hidden), Michelle LeQuire, Tessa Blythe, Leona Prince, Sarah Healey, Shawn Hamilton, Mindy Ponder, Bill Bentley, Sharon Bentley, Matthew McClanahan

DORCAS SUNDAY SCHOOL CLASS: Row 1 - Letha Cox, Marjorie Merrill, Peggy Albertson, Grace Patterson, Estelle Frady, Flora Pickelsimer, Ella Merrill, Julia Barton, Dorothy McCrary, Sophia McCall; Row 2 - Nell Nicholson, Ruby Merrill, Grace Johnson, Sue Shipman, Gola Hudgins, Kathleen Hamilton, Lillian Merrill, Reba Kilstrom, Love Hamilton, Hester Hart, Bessie Heath, Donald Lee Merrill, Gladys Shuford (Not present: Ruby Rigdon, Aileen McCrary, Grace Orr)

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CHOIR: Love Hamilton, Ruby LeQuire, Gola Hudgins, Joann Justice, Elaine Hubbard, Letha Cox, Linda Gant, Thelma Merrill, Pat McCrary, Phyllis Cash, Marie Brown, Ruth Mackey; Row 2 - Fred Kilstrom, Reba Kilstrom, Donald Lee Merrill, Sherwood Mackey, George Hudgins, Claude McMahon, Junior Gray, Mary Lou Rhodes

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1955: Barbara McCall (Putnam), Joy Merrill (Drake), Sandra George (Quinn), Betty Heath (Whitmire), Weldon Merrill, Martha George (Pace), Rayetta Keener (Johnson), David Mackey, Sharon Israel (Bentley), Nancy Pickelsimer (Elkins), Melvin Merrill, Julia Sitton (Case), Dola Shipman, Loraine Neal, John Neal, Ada Shipman (Crane), Flora Pickelsimer, Frances Orr, Ada George, Janice Rigdon (Paris)

1959: Jane Shuford, Nancy Cordell (Murdock), Wanda Emerson (Galloway), Barbara McCall (Putnam), Sandra George (Quinn), Joy Merrill (Drake), Sherwood Mackey, Joann Gray (Fussel), Edith Frady (Walworth), Betty Heath (Whitmire), Glenda Emerson (Watson), Sandra Bradley (Mundell), Patricia Cantrell (Jordan), Dony's Holtzclaw (Merrill), Fredia Hamilton (Sizemore), Sue Shipman, Charlotte McCrary (Wright), Martha Mackey (Blythe), Brenda Barton (Orr)

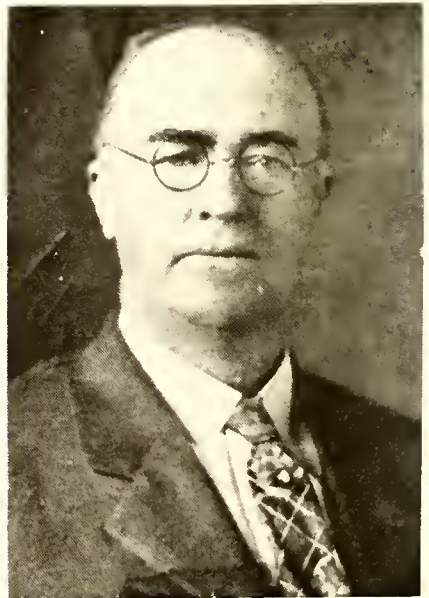
1946: Nancy Pickelsimer (Elkins), Margaret George (Kilstrom)

1965: Row 1 - Ricky McCall, Richie Whitmire, Cathy Ponder (Bond), Randy Keener, Pam McCall (Garren), Annette McCrary (Cox), Eric Kilstrom, Karen Israel (Britt), Mark McCall, Gina Hubbard (Coan), Mike Frady, Tony Orr; Row 2 - Regina Stiles (Twomey), Sharon Israel (Bentley), Dinah Ponder (Norton), Rayetta Keener (Johnson), Pat Orr (Guice), Judy Ashe (Cox), Sharon Hughey (Hunter), Brenda Barton (Owenby), Becky Merrill (Edmundson), Debra Keener; Row 3 - Sandra Brown (McCall), Margaret Mackey (Coates), Sandra Bradley (Mundell), Donys Holtzclaw (Merrill), Betty Gray (Owen), Melba Merrill (Hampton)

HOME COMING - September 14, 1941: 1st Row - _____, _____, Ellene Hamilton, Betty George (McCrary), _____, Albert N. Merrill, Jean Merrill (Plemmons), _____, _____, Aubrey Hamilton, _____, Mary Perry (Anders), Eileen McCrary (Pace), Katherine Perry (Lockaby), Hairman Merrill, Odell Scott; Row 2 - Edna Allen (Smith), Odell McCall, Anita Hamilton, Elizabeth H. McCrary, Mary S. McCrary, Kate M. Watkins, Bessie W. Zackery, Martha McCall, Kate S. Merrill, Ellen A. Orr, Mr. Lankford Sentelle, _____, _____, _____, Margaret George (Kilstrom), Lorene Merrill (Blythe), Dot Burns (Lane), Earlene Merrill (Byers), Inez Merrill (Grooms); Row 3 - Oat Pickelsimer, Zack Osteen, Hasque Gray, Mitch George, Gaston McCall, Zeb Kilpatrick, Mrs. Zeb Kilpatrick, John Merrill, Bessie J. McCrary, _____, Mary Jane McCall (Pierson), Azalee M. Gosnell, _____, Dee Kilpatrick, Sue H. Shipman, Mazie Kilpatrick, Flora Merrill, Ethel Smith (English), Reba Owen (Hamilton), Marjorie VeHaun (Merrill), Julia McCrary (Barton), Ruby Baynard (Rigdon), Florence Blythe (Couch), Ollie Mae Metcalf, Lucille Merrill (Zimmerman), Troy McCrary; Row 4 - Willie Kilpatrick, Elzia Hamilton, Harley Burns, Adger Hamilton, _____, Henry Nicholson, Jerry Burns, _____, _____, Brunette S. Hamilton, Sophia McCall, Thelma Sentelle (Merrill), Ansel Jones, Lennie McCrary, Thelma Hamilton, Seva M. Mackey, Lillie Merrill, Alfred McCall, Willie Patterson, Emily Barton (McMurray), _____, _____, Faye Gossett, Dorothy Metcalf (Jones), Julia Wood, Elizabeth H. McCall, Martin Shipman, _____, _____, _____, Lorena Merrill, Norma Hamilton (Merrill), Katherine Mackey (Harrison), _____



Arthur L. Vaughn
Pastor
1928 - 1930



Oscar Lewis Orr
Pastor
1905 - 1906

(pictures received after first sections of history had already gone to printer)

LITTLE RIVER BAPTIST CHURCH

MORNING WORSHIP
AUGUST 24, 1947
11:00 A. M.

Prelude
Call To Worship *Holy, Holy, Holy*
Hymn No. 1 *All Hail The Power of Jesus Name*
All Verses
Morning Prayer
Hymn No. 366 *Give Of Your Best To The Master*
All Verses
Welcome Guests
Announcements
Offertory
Hymn No. 273 *Near To The Heart Of God*
All Verses
Scripture Reading
Sermon THE UNDEFEATED GOD *F. M. Barnes*
Hymn No. 254 *Have Thine Own Way, Lord*
Vs. 1-2-4
Benediction
Postlude

EVENING SERVICE

Baptist Training Union 7:00 P.M.
Worship Service 8:00 P.M.

*I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE
HOUSE OF THE LORD. Psalm 122:1*

*The Bible is the window in this prison of hope through which we
look into eternity.*

F. M. Barnes, Minister

MEMBERSHIP ROLL
of
LITTLE RIVER BAPTIST CHURCH
AS OF AUGUST 1, 1984

Adams, Ruth McCrary	Dozier, Kelly Merrill	Henderson, Jamea B.
Adcock, Rennie	Edmondson, Becky Merrill	Holtzclaw, Elmer
Albertson, Jay	Eddleman, Mary	Holtzclaw, Alma Hamilton
Albertson, Henrietta (Peggy)	Emerson, Glenn	Hoxit, James
Anders, Dana	Emerson, Frankie Kilpatrick	Hoxit, Vada Jean
Ashe, Bures	Emory, Joyce Sanders	Hoxit, Rachel Alexander
Ashe, Mildred Orr	Farmer, John	Hubbard, Channing Sr.
Ashe, Spurgeon	Farmer, Frances	Hubbard, Elaine Frady
Aehe, Virginia	Fisher, Christine	Hubbard, Channing Jr.
Baker, Malinda	Fordyce, Richard	Hubbard, Connie
Ball, Deanna	Fordyce, Johnnie	Hodgins, George
Ball, Lisa	Fowler, Jennie George	Hudgins, Cola Corn
Banther, R. C. (Bueter)	Fowler, Ronnie	Hugley, Jack
Banther, Carolyn	Frady, Beverly	Hugley, Margaret Merrill
Banther, Pam	Frady, Earl	Hugley, Steve
Beother, Sharlean	Frady, Estelle Owenby	Hunter, Wayne
Barnette, Ricky	Frady, Edward	Hunter, Kay Cox
Berton, Alice	Frady, Jack	Hunter, Angela
Barton, Helen Holden	Frady, Dot	Hunter, Sharon Hugley
Barton, Lewis (Butch)	Frady, Marsha	Hyatt, Sherry Smith
Barton, Hicka	Frady, Michelle	Israel, Kay
Barton, Julia McCrary	Fussel, Joann Gray	Israel, LaVonne Orr
Barton, Walter	Galloway, Marveta Hall	Jackson, Debbie Ashe
Batson, Alice Gotahaw	Galloway, Lori Merrill	Jacobs, Jim
Baynard, Delmus	Gant, Charles	Jenkins, Pat
Buck, Mrs.	Gant, Linda Bureba	Johnson, Betty Batson
Bentley, William	Gant, Kristy	Johnson, Charles Sr.
Bentley, Sharon Yarael	Gant, Mark	Johnson, Lois
Bishop, Deborah	Gant, Jack	Johnson, Chuck Jr.
Blount, Robert	Gant, Glenda	Johnson, Wesley
Blount, Lynn	Gant, Michael	Johnson, Michelle
Blythe, Dale	George, Loie	Johnson, Paul
Blythe, Martha Mackey	Gibson, Buddie	Johnson, Grace
Blythe, Emma	Gosnell, Bruce	Johnson, Kayetta Keener
Bond, Cathy Ponder	Gosnell, Pat G.	Jones, Audrey Hudson
Brabble, Josephine Edwards	Gosnell, Howard	Justice, Calvin
Bradley, John S.	Gossett, Edward	Justice, David
Bradley, Katherine Merrill	Gray, Junior	Justice, Joann Shipman
Bradley, Michael	Gray, Leah Taylor	Justice, Daniel
Bradley, Claudia Siniard	Gray, Valvia Sr.	Justice, Daryl
Breedlove, Louise	Gray, Julia Banther	Kay, Charles (Rev.)
Britt, Keren Israel	Gray, Denise	Kay, Thelma
Brown, Bill	Gray, Kenny	Keener, Ray
Brown, Marie	Gray, Charles	Keener, Margaret Davis
Burnette, Charles	Grubb, Robin	Keener, Debra Jean
Burnette, Agnes	Guffey, Danny	Keener, Kandy
Burnette, David	Guffey, Joyce	Kilstrom, Fred
Buroette, Sharoo	Guilkey, Charles Jr.	Kilstrom, Margaret George
Byers, Earlene Merrill	Guilkey, Chuck Sr.	Kilstrom, Eric
Campbell, Shelia Davis	Guilkey, Peggy Whitwire	Kilstrom, Reba Orr
Cantrell, Louis	Guilkey, Steven	Kilstrom, Tim
Cantrall, Earl	Guica, David	Kinsey, Herman
Cantrell, Stanley	Guica, Pat Orr	Kimble, Mary
Cantrell, Doris	Hale, Heidi	Knutsen, Lyle
Carpenter, Vickie	Hall, Estelle	Lee, William
Cauble, Willie W.	Hall, Lois Merrill	Lesely, Mrs. R. L.
Cavett, Sharon Roberts	Hamilton, Carroll	LeQuire, Ruby Carver
Clark, Garfield	Hamilton, Sherry	Lauzon, Mary Barton
Clark, Frances Heath	Hamilton, Angela	London, John
Clark, Deouis	Hamilton, Cindy	London, Margeret Miller
Clark, Douglas	Hamilton, Christine Austin	Luvisi, Judy Barton
Coan, Gina Hubbard	Hamilton, Rodney	Macfie, Carl Hall
Collier, Suzzone Rhodes	Hamilton, Doyle	Mackey, Edward
Conner, Patay Morris	Hamilton, Kathleen Duncan J.	Mackey, Ruth Sherwood
Gordell, D. W.	Hamilton, Lamar	Mackey, Taylor
Cordell, Cayla Grubb	Hamilton, Lewis	Mackey, Seva McCall
Cordell, Ione	Hamilton, Love McCrary	Mackey, Sherwood
Cordell, Frank	Hamilton, Melvin	Mackey, Colleen Padgett
Cordell, Weaver	Hamilton, M. L.	Maney, Judy
Cox, Letha Howard	Hamilton, Sallie Picklealmer	Mathis, Harold
Cox, Lyno Whitaker	Hansen, Joweldine Hoxit	Mathis, Sarah McCrary
Cox, Rick	Hart, Heeter Hamilton	Martin, Kenneth
Cox, Judy Ashe	Hawkins, Morris	Martin, Anita Allgayer
Cross, Molly Heath	Hawkins, Ethel Turner	Mashburn, Julie
Dambacker, Verde Kilpatrick	Heath, Beasie Leo	Mashburn, Mark
Davis, Larry	Heath, Jimmy	McCall, Edna Owens
Davis, Doris	Heath, Randy	McCall, Odell
Davis, Thelma Buchaonan	Heath, Thomas	McCall, Mildred Snider
Day, Linda Cordell	Heath, Wayne	McCall, Nike
Dixon, Margaret Heath	Heodericks, Allene	McCall, Roscoe

McCall, Sophia	Miller, Joann	Shipman, Ruby
McCall, T. R.	Miller, Robert	Sherman, Michael
McCall, Diane Hamilton	Miller, Barbara Madford	Sherman, Sherri
McCall, Mark	Miller, Wayne	Shipman, Emma Lee Merrill
McCall, Thomas Jr.	Mooru, Lawson	Shipman, Julia Lee
McCall, William	Moore, Eddie Fisher	Shipman, Sue Heath
McCall, Billy	Morgan, Sunja	Shipman, Tommy
McClure, Mitch	Noas, Lols Curtie	Shipman, Linda Merrill
McCrary, Allene	Mull, Reha George	Shipman, William
McCrary, Alvin	Mull, Shelby McCrary	Shope, Gary
McCrary, Dot Shipman	Mullinax, Judy	Shope, Joanne
McCrary, Calvin	Mundell, Sandra Bradley	Shope, Leslie
McCrary, Charles Sr.	Murdock, Gary	Shope, Tamara
McCrary, Charles Jr.	Murdock, Shelba Jean Miller	Shuford, Merrimon
McCrary, Randy	Murdock, Nancy Gail Cordell	Shuford, Gladys Blythe
McCrary, Patricia Lewis	Nicholson, Bobbie Jean	Shuford, Jane
McCrary, Greg	Nicholson, Nadine	Shuford, Julia
McCrary, Louie	Nicholson, Nell McCrary	Shuford, Tommy
McCrary, Myrtle Hoxit	Nicholson, Walter	Simms, Bryan
McCrary, Brenda	Nickelson, Annie Pierson	Sineath, Joyce Miller
McCrary, Sharwood	Norton, Dina Ponder	Sitton, Donald
McCrary, Auhrey	Orr, Charles	Sitton, James
McCrary, Mary Picklesimer	Orr, Helen Nicholson	Sizemore, Fredia Hamilton
McCrary, Patricia Davidson	Orr, David	Slagle, Donald
McCrary, Richard	Orr, Brenda Barton	Slagle, Sandra Hamilton
McCrary, Thomas	Orr, Cyndy	Slagle, Dennis
McCuller, Maxwell	Orr, Grace	Slagle, Lisa
McCuller, Troy	Orr, Tommy	Slagle, Misty
McEntyre, Peggy	Owenby, Brenda Barton	Smith, Betty Gregg
McKelvin, O. L.	Owenby, Michael	Stepp, Ellen Barton
McKelvin, Ruby Head	Owenby, Thomas	Stiles, Carroll
McMahon, Claude	Pace, Leon	Stiles, V. C.
McMahon, Marion Morgan	Pace, Jean Lance	Stiles, Mary Elizabeth McGaha
McMahon, Danny	Pace, Mike	Stiles, James
McMahon, Tarry	Parker, Jane Melton	Taylor, Lewis
McMahon, Gail Gillaspie	Parker, Mark	Taylor, Doris Merrill
Medford, Bill	Parrie, Amy McClure	Taylor, Rocky
Medford, Blenche	Parrie, Troy	Taylor, Marci
Medford, Janica	Parrie, Guyma Marrill	Tritt, Karen Whitwire
Medford, Jeff	Patterson, Ernest	Twomey, Regina Stiles
Medford, Hubert	Patterson, Grace Connell	Walters, Rebbie Capps
Medford, Katherine Shuford	Patterson, Maybelle Capps	Walworth, Edith Frady
Merrill, Allen	Patty, Jay	Watson, Lawrence
Merrill, Beatrice Shipman	Pickelsimer, Newton	Watson, Wayne
Merrill, Connell	Pickelsimer, Flora Allison	Watson, Glenda Emerson
Merrill, Donald	Pierson, Henry	Watson, Amanda
Merrill, Alma	Pierson, Mary Jane McCall	Watson, Kevin
Merrill, Donald Lee	Plate, Dabbie Wilmont	Whitaker, Jacqueline McCall
Merrill, Hazel Hightower	Plemmons, Jean Merrill	Whitaker, Karen
Merrill, Jason	Plemmons, Garry (Tank)	Whitner, Charles
Merrill, Jonathan	Ponder, Ronnie	Whitner, Lloyd
Merrill, Jaff	Ponder, Roacoe	Whitwire, Betty Mull
Merrill, Hayaa	Ponder, Grace Robinson	Whitwire, Ted
Merrill, Thalma Sentella	Pridmore, Abbigale	Whitwire, Loretta Anders
Merrill, Jerry	Pridmore, Daniel	Whitwire, Ritchie
Merrill, Larry	Pruitt, David	Williams, Marian Miller
Merrill, Lillian Ponder G.	Prince, Mary Ellen	Wilson, Clara
Merrill, Marjorie VeHaun	Putnam, Barbara McCall	Woodroffe, James
Merrill, Myra Picklesimer	Rhodes, Mary Lou Hamilton	Woodroffe, Neil
Merrill, Otie	Rlder, Cordelia	Wooten, Gersld
Merrill, Nellie Shipman	Rigdon, Ruby Baynerd	Woody, Byrk
Merrill, Pat Oarsen	Roberts, Gary	Woody, Evelyn
Merrill, Raymond	Robinson, Zella	Young, Robert
Merrill, Donya-Kaye Holtzclaw	Scott, Lloyd	Young, Jean Pickelsimer
Merrill, Rheumma Shipman	Sherburne, Billy	Young, Kyle
Metcalf, Dora Owane	Shermao, Jerry	Young, Tabitha

* * * * *

Mark Osborns, Jr. is compiling a manuscript "concerning humorous things that I have remembered about church life, dating largely on my Dad's outstanding gift as a humorist." One of the anecdotes he includes follows:

In Transylvania County of North Carolina, over in the mountain country, the pleasant little community of Penrose had secured the teacher for their one-room school. Endowed with a brilliance and lively charm, she was outstanding for these parts. Ladies, and not just a few men, were taken to her socially.

An elderly gentleman was inclined to make a religious application to about any experience. And he chanced to meet her one day on a very narrow bridge. Here he took the occasion to pour out his heart, stating that the Lord had told him to take her for his wife. This failed entirely to meet with her interests, however. In high disdain she gave him a shove with a hand placed to his chest and said firmly, "He hasn't said anything to me about it."

Pastor (resignation effective December 1983): Jesse Bailey; Interim Pastors: Alex Booth, Charles Kay; Pastor (pastorate beginning August 1984): Ronald Ryan; Kindergarten Director/Teacher: Ruby LeQuire; Kindergarten Teacher/Aide: Gail McMahon; Custodian: Arthur Madison, Minister of Music: Fred Kilstrom; Secretary: Linda Gant; Treasurer: Marie Brown; Assistant Treasurer: Gola Hudgins; Financial Secretary: Barbara Miller; Clerk: Margaret Kilstrom, Linda Gant (assistant); Trustees: Merrimon Shuford, Ray Keener, Claude McMahon; Chairman of Deacons: Merrimon Shuford; Historians: Sophia McCall, Sue Shipman, Katherine Bradley, Jean Young; Nursery Coordinators: Dony's Merrill, Gail McMahon, Brenda Orr (assistant); Hostess: Linda Gant; Florist: Jean Pace; Librarian: Blanche Medford; Representatives to Association Executive Committee: Marie Brown, David Orr; Representatives to TCM Advisory Council: Barbara Miller, Glenda Watson; Sunday School Director: Leon Pace, Hayes Merrill (assistant); VBS Director: Dony's Merrill; Extension Activities Director: Thelma Merrill; Training Union Director: Patsy Sherman, Marci Taylor (assistant); Study Course Secretary: Jean Pace; WMU Director: Jean Young; Baptist Women President: Margaret Kilstrom; Young Baptist Women President: Marci Taylor; Committee Chairmen -- Presschool Committee: Colleene Mackey, Youth Program Committee: Wayne Watson, Nominating Committee: Katherine Bradley, Welcoming Committee: Thelma Merrill, Counting Committee: Donald Lee Merrill, Building and Grounds Committee: Elmer Holtzclaw, Hayes Merrill;

R. A. Coordinator: David Orr; Mission Group Leaders and Assistants: Phyllis Cash, Sandra Slagle, Blanche Medford, Sherry Hamilton, Patsy Sherman, Martha Blythe, Jean Pace, Pat Jenkins, Tabi Young, David Orr, Brenda Orr, Carroll Hamilton, Donald Slagle, Steve Guilkey, Danny Guffey, Ted Whitmire;

Sunday School Secretary: Marie Brown, Peggy Guilkey (assistant); Sunday School Department Directors, Teachers and Assistants: Ruby LeQuire, Marci Taylor, Diane McCall, David Orr, Fred Kilstrom, Ray Keener, Alvin McCrary, Merrimon Shuford, V. C. Stiles, Hazel Merrill, Patsy Sherman, Margaret Kilstrom, Ruth Mackey, Donald Lee Merrill, Gola Hudgins, John Bradley, Ted Whitmire, Sherwood Mackey, Bob Miller, Leah Gray, Junior Gray, Dale Blythe, Claudia Bradley, Wayne Watson, Glenda Watson, Rocky Taylor, Gina Coan, Vickie Carpenter, Margaret Keener, Pat Jenkins, Marian McMahon, Sharon Bentley, Elaine Hubbard, Frances Clark, JoAnne Shope, Martha Blythe, Colleene Mackey, Loretta Whitmire, Katherine Bradley, Dony's Merrill, Margaret London, Linda Gant; Extension Workers: Ruth Mackey, Dot McCrary, Julia Barton, Letha Cox, Ruby Rigdon;

Church Training Workers: Flora Pickelsimer, Charles Gant, Linda Gant, Tank Plemmons, Martha Gray, Martha Blythe, Margaret Kilstrom, Fred Kilstrom, Hazel Merrill, Jean Pace, Marian McMahon, Diane McCall, Ruth Mackey;

Music Ministry: Marian McMahon, Dony's Merrill, Cyndy Orr, Marci Taylor, Colleene Mackey, Linda Gant, Angie Hunter;

Ushers: Jim Woodroffe, Gary Shope, Raymond Merrill, Bob Miller, Leon Pace, Robert Young, Lloyd Scott, Roger Gray, Hayes Merrill, Wayne Watson, David Orr, Doug Clark, Mike Pace, Jeff Merrill, Donald Lee Merrill, Tank Plemmons;

Bus Ministry: Steve Guilkey, Danny Guffey, Chan Hubbard, David Orr, Jim Woodroffe;

Others serve as chairmen and/or members of various committees and as nursery and preschool worship workers.

THANKS

The historians wish to acknowledge the kindness of the many Little River Church members and former members; neighbors, friends, and relatives of former pastors; and those who answered telephone inquiries simply because the names listed in telephone directories activated calls. There are those who answered questions and wished they knew or could remember more, referred us to helpful contacts, or gave encouragement. Others offered suggestions (all of which were used as much as possible to make up the contents). To each person who so contributed: THANK YOU.

Gratitude is expressed to those who supplied information and pictures, aided in researching, helped identify individuals in pictures, did typing and proofreading, and responded to numerous questions. This volume was prepared with the aid of many people. The Dorcas Sunday School Class financed the photography expense for the pastors' pictures and made other contributions. The help and patience of the historical committee's families need to be noted, including Diane McCall (typing and special help with research), Mary Jane Pierson (photography and typing), Tabitha Young (typing of the manuscript), and Robert E. Young (typing of the manuscript and doing the computer print-outs). Appreciation is expressed to Rev. Robert P. Hamby for access to information he has gathered but not yet published on the life of Oscar Lewis Orr. At the risk of unintentionally failing to include all who assisted, the following list of names is submitted: Harry Clark of Flannigan Printing Company - Hendersonville, Martha Axmann, Eleanor Ashworth, Van Barnes, Julia Barton, Albert Bishop, Boyce Bishop, Mike Bradley, Earlene Byers, Marie Brown, J. Wilson Briggs, Jesse Bailey, Martha Blythe, Alex Booth, Jarvis Brock, Julie S. Case, Minnie Jane A. Cole, Letha Cox, Ray Choate, Lois Corsey, Mrs. A. E. Biney, Ramon Egle, Joyce Eryle, Joyce Eriory, Frances Fogle, Jennie Fowler, Linda Gant, Bartsell Grubbs, Louise Gilbert, Jimmy Heath, Gola Huggins, Elmer Holtzclaw, Lavonne Israel, Charles Kay, Fred Kilstrom, Margaret Kilstrom, Reba Kilstrom, Ray Keener, Velma Ledford, Mary Leinster, Ted Mears, Mark McCall, Floried McCall, Roscoe McCall, Pat L. McCrary, Dot McCrary, Mike McGee, Martha D. McCarroll, Marian McMahon, Claude McMahon, Iris B. McQuinn, Colleen Mackey, Ruth Mackey, Taylor Mackey, Seva Mackey, Viola Modford, Bobby Merrill, Opha Merrill, Thelma Merrill, Donald Lee Merrill, Hazel Merrill, Lillian Merrill, Marjorie V. Merrill, Rheuma Merrill, Donyas-Kaye Merrill, Pauline N. Moore, Dorothy G. Nicholson, Jeets S. Newton, Lorene Neal, Brenda Orr, Lorene Osborne, Mark Osborne, Jr., Flora Pickelsimer, Newton Pickelsimer, Tank Plemons, T. G. Proctor, Shirley Pressley, Joe Pressley, Mary Lou Rhodes, Ruby Rigdon, Edith Roper, Clara H. Reid, Ronald Ryan, Audrey Sanders, Joe Sanders, Patsy Sherman, Grace Sherrill, Gladys Shuford, Marrison Shuford, Joy Queen Shuford, Jim Bob Tinsley, Kyle Young, Dorothy Zanon) staff members in the following offices: Hendersonville First Baptist Church, Mud Creek Baptist Church, Etowah Baptist Church, Brevard First Baptist Church, Clayton First Baptist Church, Long Creek Memorial Baptist Church, Ebenezer Baptist Church (Florence, South Carolina), Ebenezer Baptist Church (Orangeburg, South Carolina), Compens (South Carolina) First Baptist Church, Brevard First United Methodist Church, Brevard-Davidson River Presbyterian Church, Transylvania Baptist Association, Carolina Baptist Association, Hendersonville City Hall, Brevard College Library, Mars Hill College Appalachian Room, Furman University - Baptist History Collection, Wake Forest University - North Carolina Baptist Collection, Transylvania County Schools. Perhaps they were only doing their jobs, but much appreciated is the gracious and patient service of Jerry Blake at Computer Alternatives, Asheville; Pat Austin and other personnel at Austin's Art Shop, Brevard; and Ann Ziel and other personnel at Good Impressions Printing, Hendersonville.

The project allowed reminiscing, making and renewing acquaintances; some traveling; and the sharing of memories, ideas, and work. Truly it has been a labor of love. As events and people came into focus, prayers or thanksgiving and of asking God's blessings on individuals became a natural part of the research effort. It became easier to realize that each person has a special place in history. There is no stopping point. Continuously there is someone else who should be contacted, another cemetery or library that may have the information not yet found, the need to recheck a reference, or not enough time to organize and compile available material.

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The location of Laurel Creek Church and School was near where Laurel Creek feeds into Cascade Lake.

A committed attempt has been made to report as accurately as possible and to carefully proofread. In spite of very limited early records, this has been an interesting search. Some discrepancies in dates which cannot be reconciled were found. Also, variety often appears in the spelling of names. As quotes were used, occasional corrections in spelling and grammar were made; in the same manner, identified emulations to errors contained in this work will be appreciated. Footnotes have been omitted, but an inclusive bibliography is included.

Ernest Merrill's 1938 history proved invaluable. It is included along with a supplement that should be read in conjunction with his central account. Names have been included when apposite, not because it was believed anyone sought personal honor but to make the history relevant. Surely there are many names missing -- those of people who while members, for a brief period or for a lengthy time, have been busy servants of the Lord -- teaching classes, serving on different committees, directing various activities, visiting, and remaining faithful contributors and supporters; others were a part of the church at Little River during their childhood years and became dedicated Christians with membership in other churches. In each age level, some of the most active in various organizations of the church, for some reason, were not posed in the pictures or "caught" in the snapshots used. In fact, in most of the groups not all of the members are pictured, and it is not feasible to try to name all members in most cases.

Philippians 2:3-7 seems a fitting scripture passage to include here: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant..." Jesus Christ is central to the Christian faith. We must look not at the church itself, the ministers, or history but at Jesus Christ. He, by his life, death, and resurrection made possible our forgiveness if we place our faith in Him, claiming the forgiveness He purchased for us on the cross. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16

It is the prayer of those involved in researching and compiling this history that each individual who reads it may know a full, positive life in a right relationship with God, who offers forgiveness for all who seek it and guarantees the future for all who accept Him through Jesus Christ.

To anyone who is not a Christian, "no matter in your life is more important than that of receiving the salvation God offers you in Jesus Christ. Satan says delay; God says today. If you need further help, seek it out. But do it today." (Hudson) Do not hesitate to call on the Christians at Little River.

Along with preparing the history for publication, the historians had the responsibility of seeing that available pictures of the church's pastors were matted and framed. Pictures were acquired primarily through the efforts of Sophia McCall. Mike Bradley lettered the mats. The display frame was built and installed by John S. Bradley. The search continues for pictures not yet located. Help along that line will be greatly appreciated.

* * * * *

"...Fond Memory brings the light
Of other days around me;
The smiles, the tears,
Of boyhood's years,
The words of love then spoken;
The eyes that shown
Now dimmed and gone...."
(Thomas Moore)

The Everet Schoolhouse, where Beulah Church first met, was on the present Talley Road near where Howard and Ann Gouneil now live.

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"...Nothing true or beautiful or good makes complete sense in any immediate context of history...." (Reinhold Niebuhr)

* * * * *

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
 "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
 "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
 Ephesians 4:30-32

PLAN OF SALVATION SCRIPTURE REFERENCES

"For all have sinned, and come short of the glory of God."

Romans 3:23

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 6:23

"That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Romans 10:9

"...He that honoureth not the Son honoureth not the Father which sent him.

"Verily, verily, I (Jesus) say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

John 5:23-24

"For we walk by faith, not by sight."

2 Corinthians 5:7

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast."
Ephesians 2:8-9

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 1:12

"...Lord, I believe; help thou mine unbelief."
Mark 9:24

"I treasure the impact that your church and community have made on my life yet in another generation. My own ministry has drawn heavily on the influence there, and I feel indebted." Mark R. Osborne, Jr.



LITTLE RIVER BAPTIST CHURCH

Route 1; Box 100
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(704) 877-4471

August 1984

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